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GLIMPSES OF THE SOCIAL CONDITION OF GLAMORGAN IN THE TUDOR PERIOD.

BY DAVID JONES, ESQ.

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WE obtain our glimpses of life in Glamorganshire in the sixteenth century from that treasury of somewhat unworked material in the *Star Chamber Proceedings*, preserved in the Public Record Office. As a background to the pictures presented to you, I would ask you to recall to mind that in the eighth year of Henry VII the lordship of Glamorgan became merged in the possessions of the Crown, and so continued through the reign of his son and successor. The administration was in the hands of a deputy with officers of various grades under him.

In the latter part of the reign of Henry VIII, when the King's necessities urged him to raise money by almost any means, when manors and lands were leased out, granted, and sold on a large scale, and "good penn'orths" were to be had at the King's hands for the seeking, by those who knew how, it is evident, from a study of the *Star Chamber Proceedings* and other documents of the time, that there were men in Glamorganshire who saw in the state of the times an opportunity for raising their fortunes. Some of these were modestly

ambitious, and desired not much more than the lease of a manor or the grant of a farm or grange. One or more, but one particularly, was inordinately ambitious, and aimed at nothing less than the acquisition of the whole lordship. Eventually his schemes were successful; but while they were in progress, and there was the chance of their being thwarted, or the value of the prize just within his grasp lessened, he viewed with eyes of malignant jealousy any diminution of the broad acres within the lordship by the granting of farms to small men. The one man of whom I have spoken was William Herbert, a man engaged about the person of the King, and of great influence at court. He also held the post of Chancellor of Glamorgan, with other dignities in the county, while his brother Walter held the (in those days) powerful post of Constable of Cardiff, where, in addition to his official duties, he kept vigilant watch over the prospective interests of his more powerful brother.

Bound up, as it would seem, in the Herbert interest is Sir Rice Mansell, Knt. He is generally known as "of Margam"; but at the time we catch sight of him (28th Henry VIII) the dissolution of monasteries had not taken place, and consequently he had not acquired the abbey which eventually became his principal residence. He was, therefore, of Oxwich, and also of Beaupré, that estate having been acquired by his marriage (as his first wife) with the Bassett heiress, who had died young, without leaving surviving issue. William Bassett, whom we shall also see, was the male heir of the house whose estates had fortuitously passed into Sir Rice's hands. He had married Sir Rice's daughter by a second wife, and although he became, in the end, "of Beaupré", by the grant of Sir Rice, yet at the time we see them his paternal estate had not been bestowed upon him.

Among the smaller men in the county, whose movements were watched by the Herberts, the principal were certain members of the family of Carne. Howell

Carne, second of the name, seems to have been connected with the law, as his son Roger certainly was. He held, 8th Henry VII, and I fancy for many years later, the post of Assessor of the lordship. One of the duties of this office was that of regulating the regranting of lands which fell in, fixing the new rents to be paid, and so forth. We need not be surprised to find then that two, three, or perhaps more, of the Carne family held lordship-lands in divers parts of the county upon some tenure of a terminable nature, which they probably desired, and very likely attempted, to get transferred into one of a more durable character. For this they all earned the malignant hatred of the Herberts, as we shall see.

We are now ready to draw the curtain, and I would present to your view a triptych,—three subjects in which three different members of the Carne family appear in conflict with the powerful Herberts and their ally, Sir Rice Mansell. I arrange them before you simply in the order of date; but it is also the order of dramatic progression,—the interest deepens until we reach the tragic climax. Something must have led up to the first of the three,—what it was I know not: all is dark before we get our glimpse, all is dark after; and so with the other two. In each case the glimpse is but of brief duration; it is, however, clear and distinct, and with that we must be content.¹

William Carne, who must have been known as “of Nash” (but who at this time evidently dwelt in his house in the Market Place at Cowbridge), and eldest son of Howell already spoken of, charges Sir Rice Mansell with sending three or more of his servants on the night of Thursday, 1st February, 28th Henry VIII, to “the house of Davyth Thomas Lloyd” (apparently at Cowbridge), “there to lie in wait for the said Carne

¹ For the original documents from which the three pictures which follow have been drawn, the reader is referred to the manuscript catalogue of the Star Chamber cases, *temp.* Henry VIII, under the head of “Carne”, at the Public Record Office.

for the purpose either of killing him, or of doing him at the least some serious hurt and displeasure"; that they lay there till the following Saturday, when Sir Rice was able to send them warning that Carne would that day go to Bridgend Market. In consequence of this warning these servants of Sir Rice waylay Carne, commit a serious assault upon him, and then fly to Llandaff, where Sir Rice has an "office", there to take sanctuary.

There are sundry other charges formulated by Carne in his bill against Sir Rice, such as coming to the Hundred Court at Cowbridge, where a cause of his was depending, with a large company of armed retainers, for the purpose of intimidating the administrators of justice, which shall be dealt with by Sir Rice himself.

In answer to this bill, Sir Rice admits "licensing" his three servants to go for one night, and one night only, to "lodge" at the house of Davyth Thomas Lloyd, also Sir Rice's servant, "a man lame in his legs", and who evidently kept an ale-house.

To Sir Rice's great displeasure, these three servants of his had not been satisfied with the enjoyment afforded them by one night's "lodging" (euphonious term!) at their fellow-servant Davyth's, but had stayed on until Saturday, when their services being required for Monday, another servant was sent to fetch them home. By that time they had misconducted themselves in the manner described in the bill (not, however, with Sir Rice's knowledge or by his direction), and had fled to Llandaff.

An alderman of Cowbridge, one Ll'en ap Risiard, now appears on the scene, and on Carne's behalf requests Sir Rice to dismiss his servants at once. This he would not promise to do.

Replying to the charge of the alleged intimidation of the ministers of justice, Sir Rice gives so vivid a picture of the manners of the time that his own account of the affair must be given almost in its entirety. He says :—

"On the 8th of May last, being the hundred daye kept in the towne of Cowbridge, deponent and his wife, with xv. or xvi. servants, was riding to a house of this deponent's, x. miles distant from his said place, at what time he came through the towne of Cowbridge he alighted off his horse, and took two of his servants with him, and no more, and went to the Courte there holding by Roger Carne for a matter of this dep't's, where he could not be admitted to his attorney onles he had once personally appeared and saith that he had a cote of arme on his back, and five or six of his servants likewise havinge some bowes and arrowes, some javelings, and some crossebowes, of this deponent. That he came not to the towne of Cowbridge to thentente to hurt or displeasure the said Wm. Carne; and saith that he and his said servants (wore) such cotes of ferre by cause the said Carnes hath thretenyd this dep't and his servants."

William Bassett,¹ gentleman, son-in-law of Sir Rice, is also charged with assisting in the intimidation, for that he and certain young bloods, his reckless neighbours, had accompanied Sir Rice from Beaupré to Cowbridge armed, and had remained outside the gates waiting to see if they should be wanted. His version of the story is that on the day in question he and one James Thomas² dined at the said Sir Rice's house, not knowing that he was going to Cowbridge; and after dinner Sir Rice setting out on horseback, they accompanied him on foot, "shoting"; and at the entering of the town they "toke leve" of him, and there shot at "hobbess", four or five shots, and so departed, not having any other company than their two servants.

Here the curtain falls over the first picture.

¹ It may be useful to note that William Bassett describes himself "of Penmark". I have not come upon any evidence of the date of the bestowal of Beaupré upon him by Sir Rice Mansell. There is room to suppose that, whenever it may have been, he did not long occupy the ancestral home. His later years were spent, as it would seem, at Monkton Combe, near Bath, and there he and his wife lie buried. I have not been able to discover what connected him with Monkton Combe. The adjoining parish of Claverton was at that time owned by a family named Bassett; but the two families were not allied.

² Probably fifth son of James Thomas of Llanmihangel, Esq., *Chester Herald*, 1587.

Picture number two is of greater size and interest than number one. It is full of dramatic action, and is worthy of being the centre of the triptych. The central figure of the large and animated group brought before you is George Herbert, Esq., of Abergavenny and Swansea; and one year (one regnal year, that is) has passed since the events shown in the former picture took place.

On the 28th of October, 29th Henry VIII, George Herbert, with a train of mounted and armed attendants, is travelling in great state from Abergavenny to Swansea. Arriving near Cowbridge he determines to turn aside and visit his mother, the Lady Bawdrip. Inasmuch as her house (Penmark Place) had not accommodation for all his retinue, he sends some eight of them to lodge for the night, and wait their master's pleasure, at an inn at Cowbridge, where his retainers were in the habit of stopping when on a progress, while he took just a few attendants with him to Penmark. On the way there, as it would seem (the several depositions are hazy, and vary on this point), passing through St. Hilary, he thinks he would like to see Sir Rice Mansell. It is Sunday evidently, Mass is being celebrated in the church, Sir Rice is present. George Herbert alights from his horse, goes in to "offer" there; and the service over, Sir Rice presses him to come and dine at his house, which he does.

The eight servants whom he had sent on to Cowbridge had no sooner got to the inn, and had not fully put up their horses, when a great commotion took place. The servants in the stable hear swords ringing inside the house (grateful music to their ears, perhaps), and hurry to see what is going on, or take part in the fray. There they find (so two of them say) Roger Carne and a great number of townsmen, with swords drawn, attacking their fellow-servants, calling them "knaves", and using other like epithets. There are many townsmen outside, armed likewise. Arrows are shot into the house and out of the house, and the

whole affair is as animated and picturesque a piece of rioting and swash-bucklership as you can well imagine. Roger Carne and his servant, William Taylor, are seriously wounded. The good old bailiff of the town, Lewis ap Richard, in whose hostelry this very pretty riot has taken place, is at his wits' end.

There is a conflict of evidence as to how it began. Roger Carne, it may be gathered, charges that he with one or two others were in this hostelry, chatting with mine host the bailiff, when these swaggering Herbert retainers came into the common room of the inn, and first insulted and then assaulted him. Help was sent for from the outside, and it came in force sufficient to overpower the offenders. They are all taken into custody. The "Courte Balely House or Dungeon" of this ancient town was not sufficiently large to accommodate such an influx of prisoners; but they were securely lodged temporarily nevertheless. The town had walls and gates, and was a sort of prison in itself, which could be well guarded in an emergency like this, and so they were for the time being safe. Roger Carne declares (as I gather) that the attack upon him was premeditated, and was carried out under the orders of George Herbert, who had simply turned aside, for decency's sake, to St. Hilary's, to be out of the way.

While Sir Rice Mansell and his guest are still sitting at the festive board at Beaupré, their merriment is disturbed. In Sir Rice's own words we are told that "the bayliffes of Cowbridge resorted unto" him, desiring him "to set an order in the matter"; and learning that the "Doungeon" could not properly accommodate the eight men, he suggests that they "should be bound over to appear on the morrow at the Castle of Cardiff, before the Chauncellor there; and so the said bayliffes were contentyd, and departed to the said Carne to desyre him to be contentyd also."

But Roger is not "contentyd". Lewis ap Richard offers to become bail; but he will not consent to it. He says it is not the first time George Herbert has

sent his armed men after him into the town of Cowbridge, with the intent to do him bodily harm. So great is his fear of ill that he had, it would seem, prevailed upon the bailiffs to make order that George Herbert shall not be admitted within the walls of the town with more than eight men in his train. Those walls of the town, he says, are hateful to this Herbert, who has offered the bailiffs money to have them broken down, so that he may more freely work his enmity upon Carne.

All this George Herbert either denies or plausibly explains away. With this the picture, which up to this point has been vivid and animated enough, down to its smallest detail, suddenly vanishes; and if you wish to carry the action further, it must be by the aid of the imagination, for documentary aid I fear there is none.

The final scene grouped in this triptych is separated from the centre one, in point of time, by two regnal years. The action is short; the colours are all sombre; the season is winter, just after the Feast of Christmas; and it is a tragedy pure and simple, unrelieved by any of the lighter graces of manners which have played around, and in varying colours over, those which have preceded it.

The scene is at Sully. John Carne, son of Roger, Howell's brother, had inherited from his father the lease, as I think it must have been, of considerable lands at Sully, and of some portion of these the Herberts desired to dispossess him. There are lands "in variance" between them.

On the 7th of January, 31st Henry VIII, one Jenkin Turbervill, of a place so badly written and spelt, to my eyes, that it may be either Cadoxton or Tythegston, has come over to see Carne. The time is nine o'clock in the morning, and the two friends having apparently chatted for a while in the house, go out to see some ploughing which is being done in a field called "Pyssherley". There are two, if not more, ploughs at

work. Hardly had they got to the nearest of the ploughmen when six or more armed men, retainers of the Herberts, who had ridden over from Cardiff Castle, rushed up and attacked the ploughman. Noticing the master near at hand they turned upon him, and the leader of the party (one John Tom William) gets behind, and with a murderous "bill" (a favourite weapon of those days) gives him two smart chops on the head, of which he then and there dies. Another ploughman, in a distant part of the field, seeing something strange going on, and that his master is suffering harm, comes running to his help. He is met by one of these men, who sticks a "bill" into the poor unarmed man's head, and not being able to draw it readily out again, there leaves it in order to join the rest of his companions, who have rushed off, mounted their horses, and are gallantly galloping back again to the Castle.

The friends of the murdered man speedily cry out for the punishment of the offenders. But they cry in vain; the Herbert interest (all-powerful, it might almost be said, in Glamorgan) is against them. The Earl of Worcester has the command of Cardiff Castle, with the rule of the county, and Walter Herbert is the Earl's deputy. It is but too evident that it is Walter who has instigated the murder, and it is he who now connives at the escape of the murderers.

The rumour of the murder has quickly reached Cardiff; but the murderers pass the first night in safety at the Castle, and early next morning are speeded on to Newport, where in the Castle they find shelter under the Herbert protection, beyond the jurisdiction of the Glamorgan command. There is a pretence made of searching for them; but they always manage to know when the officers are on their track, so that they easily shift their hiding-place, and the eyes of the officers are not opened too wide to look after them.

Upon this, Jane Carne, the widow, files a Bill in the Star Chamber. Walter Herbert's answers to the Bill and interrogatories are exceedingly flippant: they are

those of a man screened by court favour. Roger Carne of Cowbridge is living. I think I can see his energy in the way in which the suit is carried on. There was an inquisition taken at Cowbridge, 13 Sept., 32nd Henry VIII, at which fourteen witnesses were examined. It is from a summary of their evidence that the brief lines of the picture have been drawn, and its sombre tints laid in. And here the third and last picture fades away. Beyond this all is darkness.¹

Apart from what we see in the Carne family, it is evident that the domination of the Herberts must have given rise to two factions in the county, bitterly opposed to each other, namely those who sought for peace and safety by courting their protection, and those whose pride prevented them from stooping to such tutelage. Among those whose backs were too stiff to bend to the Herberts were the Mathews.

Our next picture is separated by many years from the last of the Carnes, for it belongs to some unrecorded year in the reign of Elizabeth. It shows you that the Herbert "rule" was of long duration, and that

¹ A year having passed since this paper was written, I am able, from later researches, to throw some light upon the punishment meted out to those implicated in the murder of John Carne. On the Glamorganshire Plea Roll (Autumn Session, 33 Henry VIII) stands the record of which the following is an abbreviation: "David Goz, late of Cogan in the county of Glamorgan, yeoman, is indicted in that he, with John Thomas William, William Davyd, Thomas Jones, alias Thomas Sayre, all of Kaerdyff, yeomen, and William James Parker of Christchurch, in Carlyon, in the county aforesaid, on 7th January, 31 Henry VIII, at about the hour of eleven in the forenoon, at Sully in co. aforesaid, assaulted a certain John Carne, gent.; and the said John Thomas William having in his hand a glayve, value 12*d.*, struck the said John Carne upon the top of his head, and gave him a mortal wound, of which he instantly died; and the said David Goz afterwards feloniously aided and abetted the murder of the said John Carne. And the said David Goz says he is not guilty, and throws himself upon the country. And the Jury say that the said David Goz is guilty of the felony, and they find that he has no goods or chattels. And the said David Goz is sentenced to be hanged." Thus it seems that a scapegoat was found.

during the whole period it was a galling one to many of the higher shoulders.

Edmund Mathew, Esq., who must have been of the Radyr family, charges¹ Sir William Herbert with bearing malice towards him, the said Edmund, and his brother Harry. The specific charges are—

1st. That Herbert had brought a large retinue of friends and servants, mounted and armed, to the Quarter Sessions at Cowbridge for the purpose of intimidating the complainant and his party, and preventing the due administration of justice.

2nd. That he had been a party to the hurting and wounding of a certain John Thomas (one of those on the Mathews' side), who was left for dead on the high road, near Cardiff, by those who assaulted him, on the 20th of April last.

3rd. He is charged with having come to the town of Cowbridge on the 26th of April last, with certain of his friends and "allies-men", and there, of his own authority, before the usual time of the assembling of the Justices, and before they could conveniently come there, did open and hold the Court of Quarter Sessions fixed for that day; and then and there did dispose of certain cases in which he and the friends with him were personally interested, to the great prejudice of the complainant.

4th. He is charged with being privy to the misdemeanors of certain persons named (a great number of them), and with conniving thereat; and in particular with the attack which was made upon the complainant's house (it would seem during his absence in London) by the united factions and servants of William Herbert, Nicholas Herbert, and Edward Lewis, on the 31st of January last; the said servants and factions being armed with pikes, javelins, etc.

And there are other subsidiary charges which may be passed over.

William Herbert says he was not at home at the

¹ S. C., Eliz., Bundle xiv, No. 33.

time of the battering of Mathew's house, and knew nothing of it. The other charges are denied by him. With regard to his armed attendance on the occasion named, he thinks he had only twelve or fourteen of his household servants with him, and that on the way he was overtaken by two or three of his friends who rode in his company to Cowbridge, and with whom he admits having opened and conducted the Quarter Sessions there before the other Justices had come. There was a bill found against one John Thomas; and he, Herbert, left Cowbridge at three o'clock in the afternoon.

There is no dramatic action in this picture; nevertheless it contains matter for useful study.

The pictures I might offer you would be about twenty or twenty-five in number; but as it is impossible to do anything like justice to them within the limits of a paper like this, a few only must be selected, and the rest rejected. Otherwise I might have presented a picture interesting to many eyes in the county of the condition of things at Cardiff, where a riot on a much larger scale than that pictured to you at Cowbridge took place in Elizabeth's reign; where society was divided into two factions, the Castle party and the town party, between whom a bitter feud existed, the one attacking the other upon the very slightest provocation. Good stiff charges and countercharges were made the one against the other; the Castle jealous of the jurisdiction exercised by the bailiffs within the borough, and the bailiffs jealous of the claims made by the Constable of the Castle, that his retainers should go scot-free at the hands of the bailiffs for any misdemeanour committed within the town, for that he would punish them himself. In particular he complained that they were shut up in a filthy hole of a prison upon very slight pretence, and not suffered to be liberated on reasonable bail. This summary I give from memory.

Under some aspects Cardiff could not have been a

particularly peaceful or mirthful town in the days of "Good Queen Bess";—unless, indeed, mirth and blows went together.

The picture next to be presented to you is one of a class of which several examples are at hand, and illustrates the relations which sometimes existed between the 'squire of the parish and one of the smaller gentry who might be his neighbour.

S. C., Elizabeth, Bund. xxxi, No. 31. Thomas, John, Plf.—John Thomas, who describes himself as of "Michaelston" (which I take to be of Llanmihangel, by Cowbridge), has also a house, and I suppose a farm too, at Brocastle. On the 29th of March, 11th Elizabeth, John Thomas, with wife and family, is "at his own dwelling-house, called Brocastle", when Thomas Carne, Esq., with others named (among which names we find Carne, Fleming, Turbill, Kemys, Wilkin, Hyett, Prawlff, Knapp, Savor, Spencer), with a miscellaneous crowd (names unknown), the number of which John Thomas estimates at four hundred, armed with the most formidable list of weapons which the ingenuity of a lawyer of the time could devise, march from the dwelling-house of the said Carne, "where they had been confederating and conspiring together, to Brocastle aforesaid, minding most shamefully to slay and murder" peaceful John Thomas, his wife and family. This riotous crowd enter his premises in most unlawful manner, and proceed to break down the walls, doors, and windows of his house. Murdered he would have been, he said, and his family as well, had not the country come to the rescue; and that afterwards Thomas Carne and his confederates remained together "fassing" and "brassing" (?), and threatening the poor gentleman, not only to his own great terror, but also to that of all the peaceable people thereabout.

What dreadful meaning there may be in the words "fassing" and "brassing" (as I read them), I do not know, and I leave it to the ingenious to discover. This is not the only time that John Thomas, Gent., and

Thomas Carne, Esq., appear together in the Star Chamber. Thomas Carne, according to Star Chamber evidence (and, indeed, of other courts), was by no means an agreeable neighbour. He does not in these cases cut a good figure. None of them, however, present materials of quite so picturesque and animated a character as this of his marching from Ewenny Priory at the head of "four hundred" persons of all degrees, from gentlemen to ragamuffins, to attack Brocastle. He considered that the mantle of the Priors of Ewenny had fallen upon him; and, indeed, it would seem that he had much of the litigious spirit of Edmund Wotton, the last of those Priors.

We will for a moment turn aside from the Star Chamber, and go to the Exchequer, just to get a peep at him and his neighbour, Gamage of Coity. Some early lord of Coity had, in an excess of religious zeal, and with a desire to secure the spiritual good offices of the Prior and conventual house of Ewenny for his family, past, present, and to come, granted the said Priors and house the right of "house-bote", "fire-bote", and other "botes", in his wood of Coed y Mwstwr. Carne considered that these rights had descended to him as representing the ancient religious fraternity of Ewenny. This was denied by Gamage, who pleaded, as I gather (for my abstracts are not sufficient on this point) that high spiritual offices were to be given in return, and apparently he did not think Carne's prayers would be very efficacious in his behalf. This was in the 14th Elizabeth.

There is, I think, a certain sense of humour to be detected in Carne's suit against Gamage. The idea of Carne setting up as Prior of Ewenny is very rich indeed! And when once you get the clue to that vein in his character, you can go on picking bits of humour out of other suits. For instance, there was a suit in the Star Chamber against him, which apparently he did not want to answer; so he did not put in an appearance. The complainant moved that he be com-

mitted for contempt. Upon this Carne files a plea of excuse, which was this. The odious document having been left in the hall window-seat, a pet monkey which had probably been studying his master's face as he gloomily scanned over the document, and had wondered what it could possibly contain to throw him into so brown a study, stole, when all was quiet, to the window-seat, and examined the document for himself. Failing to discover anything in it which could to his mind account for his master's gloom, and thinking perhaps to render his master a service, he tore the document to pieces "so that it could not be read".

If the Bench in the reign of Elizabeth had as keen a sense of humour as it has in the reign of Victoria, it must have laughed heartily over this plea; for Jacko's action is again and again referred to, and he has thereby been elevated into quite an historical position in the family annals of Ewenny.

S. C., Elizabeth, Bundle x, No. 8. Kemeys, John, Plf.
—We have finished with the Carnes, but before we quit Ewenny we may as well take another glimpse of life there in the reign of Elizabeth, namely in the seventeenth year. Bear in mind that Ewenny is in the Lordship of Ogmore.

Under the direction and governance of the officers of the lordship a fair was annually held there, beginning on the Feast of St. Michael (the Patron Saint of the Priory Church), and continuing eight days. All these eight days the officers of the lord of Ogmore held and kept a court there, where cognizance was taken of all offences and misdemeanours committed within their jurisdiction. Certain officials, "sufficiently appointed", also walked the fair to keep order amongst "the savage and disorderly people" resorting thither.

While John Kemeys, Gent., the under-steward, is thus discharging the duties of his office, one Jenkin Turbervill of Skare, Gent.; Lison Evans of Llantwit, Gent.; Peter Stradling of Llantwit, Gent.; Thomas Stradling of Merthyr Mawr, Gent., and divers others, to

the number of one hundred and more (there are many "Turbills" and "Loughers" in the names given), all armed with dreadfully murderous weapons, "ferociously, sodainly, and rebelliously" make an assault and affray upon the under-steward and his officers, wherein they are so "pitifully hurt with shot of arrows, beaten, maymed, and evil entreated, that a great number of them did hardly escape with their lives."

People had a taste for more "robust" pleasures in those old days than we have now; indeed, within one's own recollection the public taste has undergone a marvellous transformation, brought about in no small degree by the creation of that very useful civil functionary, the "Peeler". I call him by that name to bring to mind Sir Robert Peel's Act, and to show you how much we owe to it. It is the "Peeler" who has been the great foe to "robust pleasures", and the educator of the people into civilisation. I can remember when the common inquiry which would be made of any one who had attended any of our *mabsants*, or revels, would be, after the preliminary one as to who was there, "Well, what fighting was there?" No merry-making, previous to the days of Sir Robert Peel, would have been complete, or could have come to a satisfactory conclusion, unless it had finished with fisticuffs and a few broken heads. Such pleasures were in full bloom in the Tudor period.

We have seen what fun the people had out of the fair at Ewenny. Now let us see how they enjoyed the *mabsant* at Caerau.

S. C., Elizabeth, Bundle iv, No. 15 (Hilary, 41st Eliz.). Morgan, John, Plf.—It is the 20th of August in an undated year towards the end of Elizabeth's reign, and Caerau is *en fête*, keeping its *mabsant* or wake. People are flocking hither from the neighbouring village. John Morgan of Roth avails himself of the excuse of the *mabsant* to come and see his friend Robert Howell. John has partaken of friend Robert's hospitality at the latter's house, and then the two turn

out to seek more exciting pleasures in the village. Their pleasure comes to them rather earlier than they expected. Taking time by the forelock, in this respect, are three of the Matthews, —Morrice and Morgan of Sweldon, and another Morrice of Caerau,—who are lying in wait for them, and before the wits of any of the parties are muddled with beer, for some old grudge or other they fell upon the two friends and trounced them well.

Morrice Matthew of Sweldon gives a somewhat different version of the affair, and so putting the two together one has a sort of inkling that John Morgan had not come all the way from Roath without an understanding with friend Robert that the Matthews faction would be about, and would give them some amusement.

S. C., Elizabeth, Bundle 5, No. 40. Gibbons, Morgan, Plf.—The Gibbons of St. Fagan's furnish us with two glimpses of social life at this period, interesting enough in themselves ; and, besides, are so different in character from any which have preceded them, that for mere variety's sake the pictures they offer would be welcome.

John and Morgan Gibbons are father and son. The year is the 38th Elizabeth (1596), and the action is taken by Morgan. All or nearly all the offices in the civil administration of the county, from the shrivealty downwards, were vendible, and were in some form or another a matter of bargain and sale.

Gabriel Lewis had had a grant from the Crown of certain bailiwicks in Glamorganshire, Denispowis being one of them. The one mentioned he had sold to a certain Thomas Thomas, "a very lewd and evil disposed person, and willing to enrich himself by extraordinary courses and unlawful means". This the good people of the bailiwick of Denispowis very soon found. Thomas, "the lewd", had no sooner got into office than he quickly began to recoup himself the money he had paid to Mr. Gabriel Lewis. Forty pounds or more did

he squeeze out of divers poor inhabitants of his bailiwick by means of extortion.

Here the Gibbons step in, and though not among those whom Thomas has extorted money from, come forward as the protectors of their poorer neighbours. The plea of action is that Thomas, by the nefarious actions charged against him, has forfeited his office, and Morgan Gibbons claims it as the informer. He has also a further ground of action against Thomas, in that William Gibbons, his father, being an old man of three score or more, having remonstrated with the said Thomas upon his "lewd practices", and in gentle and friendly manner exhorted him to desist therefrom, is, "on 13th May last", set upon by the said Thomas and one Thomas Richard (they are father and son) as he is quietly walking before his own door; and there, the one with a staff, and the other with a rapier, so assaulted him, that had not divers neighbours run to the rescue they would have murdered him. Thomas had not relished Mr. Gibbons' exhortations. He was a meddlesome old fellow, he said, and pryed too much into his office.

Of Thomas' misdoings there can, I think, be no question; but there is an amusing side to them nevertheless. He discovered a means of enriching himself which would not occur to any one in these days. He looked out marriageable young women who were entitled to lands or portions, forcibly carried them off, and then disposed of them to the best bidder! Certain persons named, one in particular, described as a common drunkard, of no home, but wandering up and down the country from alehouse to alehouse, living by shift, are implicated in this business, alluring and enticing all the young women they can,—“honest men's daughters and servants, but especially fatherless girls who have portions.” These sweeping charges are supported but by one example; that, however, is quite a romantic case of abduction.

Eva Harrys is a buxom young widow dwelling with

her aged and widowed mother, Harrys, at Rowse. She is well dowered with lands and goods, and though, no doubt, is open to gentle suasion in the way of matrimony, has no idea that Thomas Thomas has fixed his eye upon her, and means to get a percentage for himself out of her handsome dowry. Accordingly he collects together the ruffians who consort with him. They travel in dead of night from St. Fagan's to Rowse, and there, not far from widow Harrys' house, secrete themselves in a barn till morning breaks. With the dawn, which is that of the 9th of October, Eva and her sister come out into the field to milk their mother's kine. Little did Eva dream, as she sang over her milking-pail, of what attention she was then the object. The fellows who are lying in ambush rush out and seize the unsuspecting women. The frightened creatures cry aloud for help. The ruffians stop their mouths with gloves and other things, and then poor Eva, to avoid being strangled, is constrained to mount on horseback behind Thomas Thomas, who then gallops off with her to his father's house at St. Fagan's.

The neighbours raise a hue and cry, and follow to St. Fagan's, where they find the young widow a prisoner in Thomas Richard's house, locked up. She entreats them to release her; that she has never consented to the abduction. Thomas is deaf to all entreaty. The poor old mother comes next day with kinsfolk and friends, but they are all treated with railing and indecent speeches by the captor, who with great oaths threatened to kill them all unless they go away and leave him to follow his own devices.

As it would seem that none of the justices had cared to take the matter up, Morgan Gibbons petitions the Court of the Star Chamber thereon.

There is a class of case which gives us very curious glimpses as to the way in which the people performed their public devotions in those days. As no day's amusement would have been complete unless it had ended with a fight, so also the assembling together of

people for public devotion suggested thoughts of, as it formed an occasion for, a breach of the peace. Everybody who could afford the cost of a sightly weapon went abroad armed week-day and Sunday. So common had the Sunday quarrels become that in the 5th Edward VI an Act was passed prohibiting the carrying of weapons in either church or churchyard. Great heed, however, was not paid to this salutary Act, and, no doubt, there were a good many people who looked upon its publication as a vexatious interference with the liberty of the subject.

So, apparently, thought Oliver St. John, Miles Prench, and John Prench, all of Penmark, gentlemen, who on the 19th of August, 23rd Elizabeth, in defiance of the law, came armed to Penmark Church, and there, in the churchyard, having an old grudge (borne quite causelessly we are assured) against John Spencer, also of Penmark, they attack him with a truncheon and daggers of great length. John Spencer is grievously wounded in the head and other parts of his body, and would have been murdered but for a rescue. As it was he "languished" under the wounds for six weeks before he recovered.

William Borrow, who joins with Spencer in the petition against the same people, prefers a charge of murderous assault made within the precincts of the churchyard on the 7th of July in the same year.

S. C., Elizabeth, Bundle xxi, No. 21. Portrey, Christopher, Plf.—By far the most remarkable case of this class is that which took place at Llantwit Major, where Edmund Van and his retainers and followers make a tremendous assault and affray upon Richard Seys of Boverton, his family and servants, in Llantwit Church, and follow it up outside with a riot, by which they put the whole town in terror. The proceedings are so voluminous, the parties attacking and attacked so important in social position, and the points of interest so numerous, that it is difficult to cut down our picture to a moderate size, and yet leave the dramatic part of

it uninjured. The picture is that of the petty jealousy of each other among the country gentry, which was the bane of their social relations in the reign of Elizabeth.

Edmund Van was the representative of a good old family long settled at or near Llantwit, but which had seen its best days. He and his brother lived in the fine old "Place" there, now in ruin. Richard Seys was the son of Roger Seys, a man who had thriven amazingly as well in the law, he having become Attorney-General for Wales, as by his marriage with Elizabeth Voss, heiress of Boverton, and some time Maid of Honour to Queen Elizabeth.

When the scene opens, Richard Seys had not long been married to Mary Evans of the Gnoll, near Neath. Father and mother are still alive; but the old and young people live together in considerable splendour at Boverton. What the feelings of the Vans, with their decaying fortunes, might be towards the Seyses, with their star in the ascendant, it is not hard to imagine. Both the Seys and Van families, as in duty bound, attended their parish church, and they each came there in much stateliness, and with a long train of servants.

On Sunday, the 9th of October 1596, as it would seem, Seys and his family are in church. There had been a row in church with the Vans a few Sundays before, but nothing serious is apprehended on this occasion. Service either has begun, or is on the point of beginning, when Edmund Van, with Edward his brother, seven livery servants, and a great number of strange persons, enter the building, all armed with cudgels, daggers, and other weapons. Seys' servants are unarmed. One of these, a William Thomas, is sitting in a pew alone, engaged in prayer. Two of Vans' servants, by their master's directions, go into this pew, hustle poor William Thomas about, and eventually knock his head against the wall with so much force that the prayers he had been engaged in might well-

nigh have been his last. Van in the meantime is looking on, and saying, "Sirrah William Thomas, thou art a saucy Jacke; that is not thy place."

After this playful prelude the morning service appears to have gone on without interruption. No sooner is it over than the Van party quit the building in haste, and range themselves outside, close by the doors, with their weapons held in a threatening manner. The young wife, who is in a state "such as ladies wish to be who love their lords", is leaving by the church door, where she encounters Edmund Van, who threatens to stab her. Two of his servants, less scrupulous than their master, push and wring her against the wall until she is so much hurt that evil consequences to the house of Seys were apprehended therefrom.

The Seys party manage to leave by the east stile of the churchyard; but the fray thickens. They are either preceded or followed by the Vans, and once in the town there is a tremendous commotion. The parish constable, Christopher Portrey, attempts to restore order; he is assaulted and wounded, thrown down, and bleeds freely. Hearing Edmund Van approaching, and crying out, "Kill him! kill them all!" he finds strength to get up and run for his life to the house of Hopkin ap Rees, whither the unarmed Seys party had already fled with precipitation, and had taken refuge.

The mob now had the town all to themselves, and marched about shouting, and threatening everybody. The Seyses had barricaded themselves in at Hopkin ap Rees's, and it was not till late in the afternoon that the riot had so far subsided as to admit of the sending a messenger to Sir Edward Stradling of St. Donat's Castle, asking him to come and release them, and restore order. Sir Edward on the instant assembled twenty or thirty of his servants and tenants, at whose head he marched to Llantwit, and the imprisoned Seyses were set at liberty. As, however, there still seemed to be a special animosity against the constable,

Sir Edward granted him a guard of twelve men to escort him in safety home to Boverton.

Van was afterwards heard greatly to "brag and rejoice" as to what he and his servants had done ; and as he evidently wished to rule the roost at Llantwit, quite regardless of anybody else's rights and liberties, he "gave out in speeches" that if he ever caught the constable interfering again with his sovereign pleasure of setting up a riot, he would treat him "far worser than he had ever done before". Sad prospect this for a poor peace officer lying beaten, bruised, and sore wounded, for weeks upon a bed of pain. So no wonder the protection of the Court of Star Chamber was invoked, and these rebellious speeches of Van's mentioned there.

Thus have we seen how roughly the men of Elizabeth's reign handled each other. In the softening of manners, in the regard for the rights of others, in an enlargement of mind (although this was the age of Shakespeare and Bacon, remember), how far we seem removed from them,—more than three hundred years ! Yet these were the men who defeated the Spanish Armada, and stood stoutly beside their lion-hearted Queen ; and did many other wonderful things demanding great courage. They deserve, even in the face of all we have seen, to be honoured for some of the admirable qualities which they undoubtedly possessed, and of which, perhaps, the rough manners and the readiness to fight were but the counterpoise or complement. There were some who looked with sorrow—a patriotic sorrow—upon the suppression of cock-fighting: indeed, I think it was a Glamorganshire gentleman who said that when the generation which had witnessed cock-fighting in its prime had passed away (as I suppose it now has), then the courage of Englishmen would decay. I hope his vaticinations were mistakenly uttered, and that we have yet among us plenty of the stuff which would defeat another Spanish Armada were it to approach our shores.

For all that, I confess to a feeling of satisfaction when I see a good, hearty roughness displayed by the "men in the street", and I forgive them sounds and sights which convince one that they at least have not become over-refined, and that there is still a bulldog-courage to be found in a large body of Englishmen.

* * * These Star Chamber researches were undertaken in the early days of my Public Record Office studies, when I was not as careful to note the exact references to documents as I would be now. I have taken these from a shortened calendar of my own, from which I worked. I believe they will be found correct; but if not, then the original Calendar must be searched under plaintiff's name.

THE LATER HISTORY OF THE PARISH OF BANGOR IS Y COED.

BY A. N. PALMER, ESQ.

THE present paper is intended as supplementary to an essay on "The Earlier History of Bangor is y Coed", recently read before the Cymmrodorion Society. I propose to deal, first of all, one by one, with the several townships of which the parish is composed. Of these, as already has been said, the township of "Bangor is situated on the right bank of the Dee, and lies in the commote of Maelor Saesneg, or hundred of Maelor, and county of Flint. The other four townships are Ryton, Eyton, Pickhill, and Sesswick, which are all on the left bank of the river, in the commote of Maelor Gymraeg, or hundred of Bromfield, and county of Denbigh. The portions of the present townships of Pickhill and Sesswick, adjoining the Marchwiell border, made up formerly a distinct township and manor, that of Bedwell." The southern part of the township of Bangor is said, in like manner, to have formed a distinct township (or hamlet ?), that of Clay or Cloy.

Let us begin with *Bangor*, the township wherein the church still stands, and which preserves in its name the memory of the famous old monastic settlement which covered all the low-lying meadow-lands within the parish, on both sides of the present course of the river, and which was destroyed by King Æthelfrith in the year 607.

The ancient, cultivated area of Bangor did not extend very far beyond the village itself, and it appears from an inspection of the parish map that there were in the year 1839 still scattered over that area many quillets or open strips of land, and that four fields were then almost wholly divided into these quillets, strips

belonging to distinct owners, lying side by side, and being of nearly equal area. Having elsewhere written so much on the significance of this form of tenure, I shall only here say that quilleys are relics at once of the operation of the common plough, and of the ancient subdivision of property in Wales according to the law of gavelkind.

There is preserved in the Vestry chest in Bangor Church an old churchwardens' book of extreme interest, the first record of which was made in the year 1657, during the protectorate of Oliver Cromwell. In the account therein given of the levelling of the chancel-floor, according to the order of Parliament, 28 August 1643, there is reference to the seats in the chancel of Kenrick Eyton, Esq., and of Andrew Ellise, Esq. The Ellises probably sat on the south side of the chancel, and the Eytons on the north. It would also appear that the east end of one of the aisles had been aforetime screened off as a chapel or "chancel"; and it is this chapel, then occupied as a seat by the Ravenscrofts of Pickhill, which is evidently spoken of as "Mr. Ravenscroft's chancel."

During the Commonwealth period there were four churchwardens,—two for the Flintshire, and two for the Denbighshire portion of the parish; but after the Restoration they were reduced to three,—one for Flintshire, and two for Denbighshire.

At the Great Sessions for Flintshire, held at Mold, April 9, 1688, William Lloyd, Esq., of Halghton, and Captain Barton of Knolton Hall, were concerned in a trial, "the one for ryot, and thother for assault in Bangor Church, and found guilty of both." Mr. Lloyd was patron of the church. I have no doubt the dispute related to certain sittings within it.

The names of the persons assessed in the several townships for church-rate are duly set forth in the above-named Vestry-Book. Many of those who appear in the *Bangor Township List* are described as "foreners". Among these "foreners" appear not only names

of those who had no land elsewhere in the parish, and of parishioners whose chief lands lay in other townships of the parish, but also of some whose names appear in the other part of Bangor township. It is plain from this that those were foreigners who held land in one special part of the township,—perhaps in that part which constituted the hamlet of Clay. There were no foreigners in any of the other townships.

The following are the names of the principal persons whose names appear in the *Bangor Township List* for the year 1657, and the amounts at which they are severally assessed:—Andrew Ellise, Esq., 22s. 3d.; Roger Davies, gent., and mother, 17s. 11d.; John Powell, gent., 1s. 5d.; Edward Ellis, 3s. 4d.; Edward Twna [of Clay], 3s. 4d.; John Lewis, 6s. 2d.; Mrs. Magdalen Ellis, 1s. 5d.; and Ann Brain and Randle Hopley, 3s. 4d.

The above-named Andrew Ellise, Esq., son of Roger Ellise, Esq., was the last, in the male line, of the distinguished family of Ellis of Allthrey (Alltdref or Ailltdref ?), a family descended from Cynwrig ap Rhwallon, and which was settled at Allthrey at least as early as the end of the thirteenth century. The surname "Ellis" was adopted by the children of Elis ap Richard of Althrey, standard-bearer to Owen Glyndwr, and great-grandfather to Andrew Ellise. This Andrew Ellise was a captain in the Parliamentary army, and a justice of the peace. He was for a time Governor of Hawarden Castle in the Parliamentary interest, and one of the four (Sir John Trevor, Mr. Serjeant Glynn, and Colonel Twisleton being the other three) who purchased from the committee appointed for the sale of delinquents' lands the manors of Hawarden, Hope, and Mold. Captain Ellise had for his share the manor of Mold and certain lands within the same manor.

In the third volume of *Powys Fadog*, the pedigree of the Ellises of Althrey concludes thus: "Andrew Ellis of Alrhey, ob. 1627. He married daughter of James Fiennes, eldest son of Lord Saye and Sele, by

whom he had a son and heir, Cecil Elis." Now, first of all, Andrew Ellise (so he himself spelled his name) certainly did not die in 1627. When he died I do not know, but he was unquestionably still living in 1672. He married Frances, daughter of the Hon. James Fiennes, eldest son of the *first*, and himself afterwards the *second* Viscount Saye and Sele.

Whether Captain Ellise had a son or not I have been unable to discover; but he had a daughter, Cicely, who married, 1st, Sir Richard Langley, Knt., of Bexwells, Essex; and 2ndly, her kinsman, William Fiennes, Esq., elder brother of Laurence, fifth Viscount Say and Sele. She died July 22, 1715, aged fifty-eight, leaving no issue.

The John Powell, gent., mentioned in the list, enjoyed a small estate in Bangor, also called "Althrey". He was the head of a family which branched off from the stock of the Ellises of Althrey. His successor, Roger Powell, gent., is mentioned in 1673.

The Davieses of the Dungrey, represented by the second name in the 1657 list, were of the same stock as the Hammers of Hanmer; but being settled in a district which was then predominantly Welsh, did not retain their recently adopted surname of Hanmer, and ultimately assumed that of Davies. The pedigree of this family, which is given at pp. 379 and 380, vol. iii, of *Powys Fadog*, ends with Roger Davies, who was born in the year 1661. It is with this Roger Davies that in the following pedigree I begin; from which pedigree, with two exceptions, the names of all that died children are omitted.

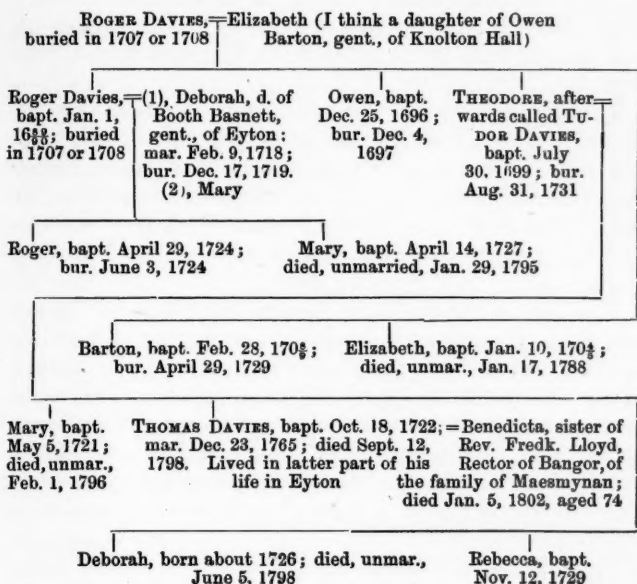
What "The Dungrey" means it is impossible to do more than guess; but the name, "Y Dwngrraig", which means "the broken or interrupted rock", would be a very appropriate one, considering the situation of the house.

Roger Davies, the first on the accompanying pedigree, had a sister Margaret, who is probably the Mrs. Margaret Davies mentioned in the following extract



from the Bangor Registers: "Aug. 19, 1686, Mr. Robert Owens and Mrs. Margaret Davies married."

THE DAVIESES OF THE DUNGREY.



We come next to speak of the township of *Ryton*, now always called "Royton", but formerly written "Ryton" or "Ruyton". It was a free township in the manor of Ruabon and raglotry of Wrexham. In the Vestry-Book the following, among other persons, were assessed in 1657 for church-rate: John Jeffreys, Esq., 15s. 10d.; Edward Wynne, 3s. 10d.; and Humphrey Lloyd, gent., 1s. 8d.

John Jeffreys, Esq., was of Acton, and his estate in Ryton was that called "Ryton Hall". In Norden's *Survey* Mr. Jeffreys is described as holding 525 statute acres of land in the township, whereof 40 closes, containing 328 statute acres, pertained to the capital mes-

suage; and various messuages and 166 acres had formerly been the possessions of John Decka, gent., son of Thomas Decka. Of Edward Wynne, gent., of Gerwyn Fawr, I shall have presently a great deal to say. Mr. Humphrey Lloyd was probably of Lower Berse, in the parish of Wrexham; but for what estate in Ryton he was assessed in the Vestry-Book I do not know, perhaps for Gwrych Teg.

The Wynnes of Gerwyn Fawr, in the township of Ryton and parish of Bangor is y Coed, were an important family of small gentry, descended from Tudor Trefor through Gruffydd ap Iorwerth of Llwyn Onn, in the township of Abenbury. I have never been able to find any pedigree of this family, so that the following notes relating to it may be useful.

The first of the family to assume the name of Wynne was John Wynne ap John [ap] Robert, who was living in 1620, and had then in Ryton an estate of 168 statute acres. In 1657, Edward Wynne, gent., of Gerwyn Fawr is mentioned, and he was still living three or four years after the Restoration. He was dead, however, in 1672, and appears to have been succeeded by another Edward Wynne, who I suppose was his son, and who was buried Sept. 27, 1712. The last named Edward Wynne heads the following pedigree; in which pedigree the names of those that died infants are not inserted, while the names of the successive heads of the house are given in capitals. I do not know in which place in the pedigree the name of Margaret Wynne, mentioned in the following extract from the Parish Registers, ought to appear:—"1712. Thomas Price of Estwick, in the parish of Ellsmear, and Margaret Wynne of Gerwyn Vawr, married."

Of the last John Wynne of Ryton, "Nimrod" thus writes in his peculiar style:—"Johnny Wyune of Ryton was a fine specimen of the highest class of yeomen; and a 'yeoman' did he call himself, though able to purchase a regiment of esquires of the present day. Moreover, from his quiet, kind demeanour, he was admitted

into the society of the neighbourhood, being often a guest at Wynnstay, Emral, and other houses of note. He could drink two and thirty half-pints (two gallons) of ale at a sitting; and had any one chanced to pass his house at six o'clock the next morning, he would have found him up and stirring, as though nothing unusual with him had occurred. Then how well he rode to hounds on his little black gelding, which he called 'Everlasting', and which he rode for nearly twenty years without missing a season. He was one of the best agriculturists in that part of the world, of his time, although his system would not do now, the naked fallow being nearly abolished, and it was deficient in the cleanliness of the modern Scotch or improved English farmer."

WYNNE'S OF GERWYN FAWR.

EDWARD WYNNE, bur. Sep. 27, 1712—Mary

EDWARD WYNNE, born about 1683; died July 30, 1758	= Ann, d. of Thos. Hammer, gent., of Maes Gwaelod; died Dec. 17, 1762, aged 85	JOHN WYNNE, bapt. Feb. 6, 1684; at first of The Clay, in the township of Bangor	= Esther, died May 17, 1780, aged 78
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Mary, bapt. Sept. 16, 1717; = Thomas Eyton, gent., son of mar. June 15, 1753; Kenrick Eyton, Esq., of Eyton died May 9, 1793, s. p. Isaf. Lived afterwards at Gerwyn

Mary, bapt. Nov. 25, 1696 Humphrey, bapt. July 2, 1700

Mary, bapt. Aug. 12, 1725; died Aug. —, 1796	= William Tomlinson	Esther, bapt. Aug. 4, 1730; mar. May 30, 1754; died June 15, 1809	= Humphrey Hughes of Alrhey Hall, died April 10, 1789, æt. 60. Had issue
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Lettice,¹ bapt. July 1, 1735; mar. Jan. 26, 1757; died May 26, 1784

= Edward Jones of the Old Hall in the township of Eyton, died Jan. 5, 1775, æt. 61. Had issue

JOHN WYNNE, bapt. Dec. 11, 1736; died March 26, 1798. Sheriff of Denbighshire in 1795

= Sarah [Palin?], died March 3, 1798, aged 59

EDWARD WYNNE, born Feb. 6, 1769; died May 11, 1818

¹ Against the record of baptism of Lettice Wynne, in the Bangor Register, are written the words "Fiat sibi et omnibus lætitia."

Eyton is the next township with which we have to deal. The first syllable of this name may mean either "river" or "island"; and either meaning would be appropriate to the place, for not merely does Eyton touch the banks of the Dee, but it is exceedingly likely that the river here had once a double channel, and enringed a portion of the township, making it into an island. But "ee" is the name still given in Cheshire and South Lancashire to flat, river-side meadows, such as the "Rood-ee", or "Ee of the Cross", at Chester. And there are many such "ees" at Eyton, along the banks of the Dee.

Eyton was a free township, within the manor of Abenbury and raglotry of Wrexham. It is very extensive, and contained formerly a large number of freehold estates. Unfortunately only two of these estates, Upper Eyton and Lower Eyton, had any distinctive names, the rest being called simply Eyton; so that though three or four were the seats of important families, I have not been able to identify all of them. It is not even known, *for certain*, which modern farmhouse corresponds to Higher Eyton, the seat, first of the Eytons, and afterwards of the Basnetts. The difficulty of identifying these several estates has been much increased by the fact that they are nearly all now in the hands of a single owner, Edmund Peel, Esq., of Bryn y Pys.

Many of the farmhouses of Eyton still show manifest signs of their former dignity. This is especially the case with the house *now* called "Eyton Villa"; then there are Lower Eyton with its dovehouse, and "The Plassau" with its moat. The ancient, half-timbered house on the right hand side of the road as one goes from Marchwiell to Overton Bridge has also obviously been aforetime something more than a mere farmhouse.

The following are the names of the chief persons assessed in Eyton in 1657, and again in 1673, for church-rate, and the amounts at which they were rated:

1657.—Kenrick Eyton, Esq., 20s. 4d.; William Wilson, gent., 9s.; Richard Basnett, gent., 8s.; William Basnett, gent., 1s. 3d.; William Edwards, Esq., 3s. 5d.; Roger Griffith, gent., 3s.

1673.—Judge Eyton, 43s.; William Wilson, gent., 9s.; Richard Basnett, gent., 2s. 4d.; William Basnett, gent., 5s. 4d.; William Edwards, Esq., 5s. 3d.; Roger Griffith, gent., 6s. 4d.; Thomas Ellis, 6s. 1d.; Thomas Perkins, 21s.; Madam Ellis, 4s. 10d.

Let us take these names and the estates they represent in due order.

The first on the list is Kenrick Eyton, Esq., afterwards Sir Kenrick Eyton, Knight, one of the Judges of North Wales, the son and heir of Sir Gerard Eyton, Knight. He lived at Eyton Isaf, or Lower Eyton, a house beautifully situated on the left bank of the Dee, and was descended in a direct line from Elidyr ap Rhys Sais, who in the eleventh century wrested a great part of the parish from the English.

The following pedigree of the *later* Eytons of Lower Eyton will be found more detailed and fuller, in respect to dates, than any yet published. It begins with the Sir Kenrick Eyton above mentioned, the names of whose children are given correctly at p. 327, vol. iii, of *The History of Powys Fadog*, but inaccurately at p. 163, vol. ii, of the same work, where three of his daughters are represented as the children of his son Kenrick. Sir Kenrick's second wife, Mary, daughter of Sir Francis Bickley, Bart., survived him. She lived, as a widow, at Bryn y Ffynnon, Wrexham; died Feb. 13, 170 $\frac{1}{2}$; and was buried in the Dissenters' Graveyard, Wrexham, where her tomb may still be seen. Sir Kenrick's daughter, Mrs. Eleanor Puleston, was buried at Wrexham, March 30, 1709; his daughter, Mrs. Elizabeth Fownes, died Nov. 24, 1696, and was also there buried; his daughter, Mrs. Dorothy Power, is said to have died in 1642; his daughter, Mary, Lady Bunbury, died March 19, 168 $\frac{6}{7}$, aged thirty-six; and his daughter, Amy, wife of Jasper Peck, Esq., of Cor-

EYTONS OF EYTON ISAF.

SIR KENRICK EYTON, Knight, = Eleanor, d. of Sir Peter Mytton, Knt.,
 knighted in 1675; buried at of Llanerch. First wife
 Bangor, Nov. 21, 1681,
 aged 74 (?)

First wife, Rebecca, = KENRICK EYTON, = Elizabeth, second wife,
 d. of Abraham John- bur. June 11, 1709,
 stone at Bangor Nov. 3, 1689

Other children (see *Hist. Powys Fadog*,
 vol. iii, p. 326)

KENRICK EYTON, = Anne, d. of ... Birch James
 born 1678; bur. at of Leycecraft, sergeant-
 Bangor, Nov. 15, at-law; bur. at Ban-
 1718 gor, June 12, 1739

Gerard Eyton, attorney, = Anne, d. of Simon
 died at The Office, Wrex- Thelwall, Esq., of
 ham; bur. at Bangor, Llanbedr
 Aug. 3, 1715

Rev. Wm. Eyton, = Elizabeth, d. of
 a Non-Juror; died Peter Ffonlkes,
 28 July 1764, Esq., of Ereif-
 aged 71 iat

John, died July 30,
 1748

Anne, mar. at Gresford, = Thos. Morton, gent.
 July 4, 1706; bur. at of Crishtonydd
 Ruabon, Sept. 20, 1710

Elizabeth Ellen = Edward Price

a

KEVRICK EYTON, High Sheriff = Hannah Jones, mar. in 1756;
 of Denbighshire in 1753; bur.
 at Bangor, Feb. 18, 1780,
 aged 85

Anne, born = William Watson,
 Dec. 5, 1759; gent. of par. of
 mar. Jan. 10, Overton
 1783

KENRICK EYTON, = Sarah, d. of John
 born Nov. 14, Rowland, Esq., of
 1757; bur. at Plas Beunton, in
 Bangor, Jan. 26, par. of Ruabon
 1786; ob. s. p.

EDWARD EYTON, born = Hannah Bey
 June 24, 1758; Sheriff of the Isle of
 of Denbighshire, 1783; Wight
 bur. at Bangor,
 Jan. 12, 1807

Jane, bapt. Aug. 3, 1759
 Eleanor " " Jur. 27, 1762
 James " " Feb. 6, 1765
 Elizabeth " May 15, 1767

KENRICK EDWARD EYTON, = Margaret
 born about 1787; died
 June 29, 1825; bur. at
 Bangor

Meredith, born June 24, 1788;
 bur. Sept. 20, 1789
 Elizabeth Fortunata, born
 July 25, 1791
 Edward Kenrick, born Sept.
 20, 1793; bur. Dec. 17, 1794

John ap Ellis, born = Letitia, d. of
 Feb. 22, 1796; sur- Jas. Smith,
 geon at Overton; Esq., of
 died there, Sept. 5, Althrey
 1855

Gerard Hough, born
 Oct. 25, 1798
 Algenon, born June
 2, 1801
 Philippa, born Nov.
 5, 1803

Fourteen children, of whom only daughters
 are living, one of whom, Charlotte Emma,
 is the wife of J. Devereux Pugh, Esq., of Wrexham

Kenrick Edward,
 born July 26,
 1809, o. s. p.

Edmund John ap Ellis,
 born Aug. 29, 1810,
 o. s. p.

Edward Moreton,
 born Aug. 21, 1811,
 o. s. p.

Elizabeth, born
 Sept. 23, 1812

Eliza Margaret = Richard Parry Jones, Esq.,
 Marian of Whitechurch, Salop

George Eyton Parry Jones

22

nish, was married at Wrexham, July 19, 1692; died March 13, 1740, and was buried at Holt.

Dates are very important in family history, though they are often provokingly absent in Welsh pedigrees. It may be well, therefore, to put on record the following particulars I possess relating to various brothers and sisters of Sir Kenrick Eyton, children of Sir Gerard Eyton, Knight, of Eyton Isaf :—

Martha, bapt. at Ruabon, Jan. 13, 161½; married there, to John Roberts of Oswestry, April 20, 1623.

Sara, bapt. at Ruabon, Jan. 28, 161¾.

Dorothy, bapt. at Ruabon, Feb. 21, 161¾. Afterwards wife of Sir Francis Manley, Knight, of Erbistock.

Mary, bapt. at Ruabon, March 161¾.

Margaret, bapt. at Ruabon, April 29, 1616. Afterwards wife of David Lloyd, gent., of Llangollen Fechan.

William, bapt. at Ruabon, Sept. 12, 1617.

Philip, bapt. at Ruabon, Oct. 23, 1619.

One very curious fact comes to view on a consideration of these notices. It will be observed that Martha Eyton was married to John Roberts when she was only twelve years old. Child-marriages like this were at that time far from uncommon; and although husband and wife did not always live together at once, they often did so when they were still but children.

Elizabeth Eyton, another of Sir Gerard's daughters, born (if I have read the date aright) in 1608, was married, Jan. 3, 162¾, to Eyton Evans of Watstay, the bridegroom being then fourteen years and three months old, and half daft to boot (*gwr lledwirion oedd*).

Elizabeth ferch Edward Bromfield, Sir Gerard's wife, must herself have been very young when she married, for she was only twenty-one years old when her daughter Martha was born, and she had already given birth to two or three children. If the age ascribed to Sir Kenrick in the annexed pedigree be correct, his mother was only seventeen years old when he was born.

The later Eytons of Lower Eyton became involved in pecuniary difficulties, and after the death, in 1825,

of the first Mr. Kenrick Edward Eyton, Eyton Hall was sold. In 1837, however, the *second* Mr. Kenrick Edward Eyton, son of the first, was still in possession of the Fedw Goed, a farm of thirty-three acres, in Eyton. The only present representatives of this very ancient and distinguished family are Mrs. Richard Parry Jones and her son, of Whitchurch, and the daughters of the late Mr. John ap Ellis Eyton of Overton, Flintshire.

Of the second person named in the assessment lists of 1657 and 1673, William Wilson, gent., I know nothing, nor can I identify the estate which he held;¹ but Messrs. William and Richard Basnet, the third and fourth persons cited in the lists, either held together, or one of them held, the ancient estate formerly called "Eyton Uchaf", or Higher Eyton.

Mr. Roger Eyton, the last of the Eytons of Eyton Uchaf (see their pedigree in *Powys Fadog*, vol. ii, pp. 150-2), sold his estate, towards the end of the sixteenth century, to Mr. Richard Basnet of Ludlow, a "counsellor attending the barre before the Counsayle in the Marches of Wales".

I learn from the will of this Mr. Basnet,² which Mr. J. Challoner Smith of the Probate Registry, Somerset House, has courteously caused to be summarised for me, that he left his capital messuage in Eyton to his wife Margerie for life; and after her death, to his grandchild, William Basnet, the elder son and heir of his son, William Basnet, deceased; and his messuage and lands in Overton, Flintshire, to his grandchild, Richard Basnet,³ the second son of the said William Basnet, deceased. He mentions also a third grandchild, William Basnet the younger, brother to William

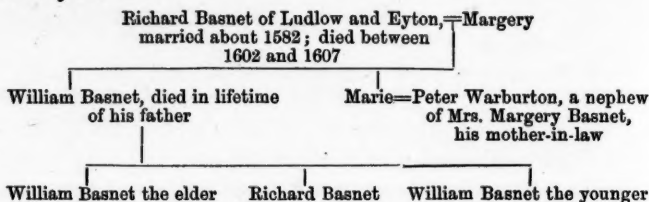
¹ His house was rated for three hearths in the hearth-tax assessment of 1670.

² Will dated Dec. 26, 1602; proved by Margerie Basnet, testator's widow, June 10, 1607.

³ The baptism of two children of this Mr. Richard Basnet (John, Feb. 26, 1624, and Catherine, March 1624) is recorded in the Wrexham Parish Registers

Basnet the elder. We shall meet hereafter with another instance of two brothers bearing the same name. The widow of Mr. Richard Basnet of Ludlow appears to have afterwards married a Mr. William Vaughan.

From the will just mentioned it becomes possible to construct the following pedigree of the earlier Basnets of Eyton :—



The William and Richard Basnet mentioned in the assessment-lists of Eyton were probably two of the grandsons named in the will of Mr. Richard Basnet of Ludlow. Of these, Richard Basnet¹ of Eyton, called Captain Basnet in 1664, married Grace, daughter of John Aldersey, gent., of Aldersey, Cheshire.

The Basnets changed the name of their house and estate in Eyton from Eyton Uchaf to Plas Basnet; but this name has long since been lost; nor is it certain that Eyton Uchaf is represented by the farmhouse (recently rebuilt), which is called "Higher Eyton" on the parish map, and which stands at the corner where the road from Bangor Bridge to Ruabon intersects the road leading from Overton Bridge to Marchwiell.

Eyton Uchaf is evidently the estate which is thus described in Norden's *Survey* (1620): "[Chief] rent, 15s. William Vaughan, Esq., holds, by right of his wife, one capital messuage and various closes or parcels of land in Eyton, containing by estimation 23 acres. The inheritance is in William Basnett." The 23 acres were customary acres, and would equal about 48½ statute acres; and there was another close, the acreage of which is not given.

¹ Since the above was written I have learned that on Feb. 3, 1657, Mr. Richd. Basnet sold a messuage and lands in Eyton for £450.

Wherever "the capital messuage" stood, there are said to have been there formerly "the remains of very large and strong buildings, a chapel, a lake for fish, and other proofs that it must have been anciently a baronial residence." (*Powys Fadog*, vol. ii, p. 150.) Nevertheless, in the hearth-tax assessment of 1670, Messrs. William and Richard Basnett are only charged for three hearths each, Kenrick Eyton, Esq., being charged for eleven; so that Eyton Uchaf could not then have been a large house.

As I cannot give a pedigree of the *later* Basnetts of Eyton, I append the following extracts relating to them from the Parish Registers of Bangor:—

"Apl. 7, 1683, Hester Basnett. [Buried.]

Apl. 7, 1684, Deborah, y^e daughter of Mr. Booth Basnett. [Bapt^d.]

Feb. 27, 1684, Mr. Richard Basnett. [Buried.]

Dec. 13, 1685, John, y^e son of Mr. Booth Basnett. [Buried.]

June 19, 1686, Mary, y^e daughter of Mr. Booth Basnett. [Baptized.]

Mch. 1, 1687, Jermin, y^e son of Mr. Booth Basnett. [Baptized.]

1688, Mary, y^e daughter of Mr. Booth Basnett, was buried on St. Thomas' Day.

Oct. 23, 1689, Edward, the son of Mr. Booth Basnett. [Baptized.]

Apl. 5, 1690, Edward, y^e son of Mr. Booth Basnett. [Buried.]

Aug. 26, 1691, Rebecca, y^e daughter of Mr. Booth Basnett. [Baptized.]

May, 12, 1693, Richard, son of Booth Basnett, gentⁿ, of Abenbury, born the 5th of May. [Baptized.]¹

Dec. 28, 1697, Mary, the daughter of Mr. Booth Basnett of Eyton. [Baptized.]

Feb. 3, 1698, Mrs. Grace Basnett of the township of Eyton. [Buried.]

Feb. 19, 1698, Jerman, son of Booth Basnett, gent., of the township of Eyton. [Buried.]

Feb. 9, 1713, Mr. Roger Davies and Mrs. Deborah Basnett, both of the parish of Bangor. [Married.]

Nov. 13, 1722, Mrs. Elizabeth Basnett of Eyton. [Buried.]

¹ This extract is taken from the Wrexham Registers.

June 10, 1723, Mary, the wife of Booth Basnett of Eyton, gentleman. [Buried.]

Nov. 14, 1746, Booth Basnett. [Buried.]”

The house of William Edwards, Esq., the fifth person mentioned in the above-given assessment-list, was the largest but one in the township of Eyton, and was charged in 1670 for five hearths. Mr. Edwards himself was in 1654 High Sheriff of Denbighshire, and married (Oct. 1627), at Bangor, Margaret, daughter of Thomas Powell, Esq., of Horsley, by Dorothy Wynn his wife. Philip Henry mentions him in his *Journal*, and calls him his uncle; meaning, doubtless, his wife's uncle, though I cannot unravel the links of this relationship. Under date Sept. 9, 1662, he thus writes: “I went to Eyton. Mr. William Edwards died the night before, leaving all his estate, real and personal, to a bastard, excepting some few legacies.”

Mr. Wm. Edwards was followed at Eyton by another Mr. Wm. Edwards, to which latter the following extracts from the Parish Registers of Bangor relate:—

“Oct. 13, 1675, Jane, the daughter of Mr. William Edwards of Eaton. [Bapt.]

Apl. 20, 1677, William, the son of Mr. William Edwards of Eaton. [Bapt.]

May 15, 1677, Mr. William Edwards of Eyton. [Buried.]

Apl. 7, 1696, Jane, the daughter of Mrs. Jane Edwards of Eyton. [Buried.]

Feb. 24, 1709, Mistress Edwards of Eyton. [Buried.]”

Roger Griffith, gent., the sixth named in the above-mentioned assessment-lists of 1657 and 1673, was buried at Bangor, Nov. 16, 1682; and his widow, Mrs. Mary Griffith, in the same place, Jan. 15, 17 $\frac{1}{2}$ $\frac{9}{10}$. Mr. Griffith's estate is described in Norden's *Survey* of 1620 as consisting of messuage, orchard, garden, and seven parcels of land, containing 22 customary (or 46 $\frac{1}{2}$ statute) acres. His house was rated for three hearths in 1670.

The last on the Eyton assessment-list for 1673 is

Madam Ellis. I do not know whether this lady belonged to a family of that name which became afterwards of considerable importance, and which was seated at Eyton Villa. The latter is described in 1813 as "a mansion", and is a capital old house still, with excellent gardens and appointments, but has now in Eyton only about 22 acres of land.

The first of the Ellises of Eyton Villa, of whom I know anything with certainty, was Mr. John Ellis, surgeon, of Wrexham, who from about 1749 to 1766 occupied the house and shop in High Street where is now the Blue Ribbon Cocoa House, and afterwards lived at Eyton, becoming High Sheriff for Denbighshire in 1784. He was twice married. By his first wife, Jane, who died March 10, 1745, and was buried at Wrexham, he had four children,—Edward and John, who died infants, and were buried at Wrexham on the same day, May 3, 1745; Jane, baptized at Wrexham, May 16, 1757; and Edward, baptized at Wrexham, May 16, 1747. The last named I have fancied, perhaps without sufficient warrant, to be the "Edward Ellis, gent.," who is mentioned in note 4, p. 208, *History of Parish Church of Wrexham*.

Mr. John Ellis married, secondly, at Bangor, Sept. 20, 1763, Mrs. Theophila Maurice of the parish of Bangor, and by her had three children,—William Edwards, who died an infant; Theophila, baptized at Bangor, July 19, 1766; and Mary, baptized at Bangor, Sept. 15, 1767.

Mr. John Ellis, who died in 1791, and was buried April 23rd of that year, at Marchwiell, was succeeded at Eyton by Mr. Owen Ellis, who married, at Bangor, Dec. 5, 1791, Mary Ellis, spinster, probably one of the daughters of the above-named Mr. John Ellis. I find three children of his mentioned in the Bangor Registers,—Thomas David, born Aug. 22, 1792; Owen, born July 23, 1792; and John Cradoc, born Aug. 31, 1798. The eldest son was the Captain Thomas D. Ellis of Bath, who died May 9, 1858, and bequeathed £5,000 to the poor of Marchwiell parish.

I have now to speak of the township of PICKHILL. This township, or rather that portion of it which was not included in Bedwell, was a servile manor, not apparently in the raglotry of Wrexham, but rather in that of Marford. In 1439 the site of the manor (that is, of the manor-house) was returned as of no value. The rents of assize are described as worth £6; and there were (in demesne ?) 50 acres of arable land valued at 2*d.* an acre (yearly ?), 12 acres of meadow at 4*d.* an acre, and 2 acres of pasture at 1*d.* an acre. By the seventeenth century Pickhill had been added to Sesswick, the two forming a single manor.

As Pickhill was a servile township, there were no families belonging to it of very ancient date. In the times of the early Tudors the tenants were copyholders whose estates, in 1561 or 1562, were converted into leaseholds of forty years, and did not become fee-farm until the end of the reign of Charles I or the time of the Commonwealth.

That part of Pickhill, and apparently of Sesswick, adjoining to Marchwiel, formed at one time a distinct manor, if not a distinct township also,—the manor of Bedwell, the tenures of which were servile, and had a like history with those of Pickhill. Bedwell appears to have included the district called “Parkey” (“Parcau”=the Parks), which, judging from its name, must have been originally demesne land; but which, for three hundred years at least, has been divided into separate estates, each called “Parkey”. As I do not know the exact bounds of the manor of Bedwell, I shall have to treat it under Pickhill and Sesswick respectively.

The following are the names of the chief persons in the township of Pickhill, and that part of Bedwell which lay within it, together with the amounts at which they were rated, as they appear in the Bangor assessment lists of 1657 and 1673:—

1657.—Thomas Ravenscroft, Esq., 12*s.* 9*d.*; Thomas Puleston, gent., 4*s.* 9*d.*; Capt. Taylor, Esq., 3*s.* 3*d.*; John

Decka, Bedwell, 1s. 8*d.*; Edward Price, gent., 1s. 8*d.*; John James [ap] David, 1s. 2*d.*; Andrew Meredith, 1s. 7*d.*; Mrs. Dracott, 1s. 5*d.*; Mary Shone and Humphrey ap Edward, 2s.; John Jones.

1673.—Thomas Ravenscroft, Esq., and Mr. William Ravenscroft, 40s. 4*d.*; Mrs. Pulston, 15s.; Edward Taylor, sen., 4s. 8*d.*; Edward Taylor, jun., 3s. 11*d.*; John Decka, Parkie, 3s. 1*d.*; Edward Price, gent., 4s. 6*d.*; ux. John James David, 3s. 1*d.*; Andrew Meredith, gent., 1s. 7*d.*; Mrs. Dracott, 4s.; Humphrey ap Edward, 3s. 1*d.*; David Eddowes, gent., 4s. 6*d.*; the same, 3s.; John Jones, gent., 3s. 6*d.*

Thomas Ravenscroft, Esq., the first on the list, was the second son of Thomas Ravenscroft, Esq., of Bretton in the parish of Hawarden, by Catherine his wife, daughter of Roger Brereton, Esq. He settled at Pickhill, where Pickhill Old Hall now is, at some date between 1620 and 1643, and was High Sheriff of Denbighshire in 1649, supporting, during the civil war, the cause of the Parliament. He married, Feb. 16, 163 $\frac{1}{2}$, at St. Asaph Cathedral, Margaret, daughter of Sir Thomas Williams, Bart., of Y Faenol, in the county of Carnarvon, and had two sons and at least one daughter, Dorothy. The sons were—(1), William Ravenscroft, Esq., of Pickhill, High Sheriff of Denbighshire in 1686, who married Elizabeth, daughter of Robert Venables of Antrobus, Cheshire; and (2), Thomas Ravenscroft, who in 1686 is described as of "Genevay, merchant", and who is said to have married Sarah, daughter of Thomas Style of Merton, Surrey, and to have died in 1699, leaving a son, Thomas, who was then twelve years old.

The first Mr. Ravenscroft of Pickhill died Feb. 18, 168 $\frac{1}{2}$, and his widow, Oct. 23, 1683. There is a tablet to them both, erected by their daughter and executrix, in Holy Trinity Church, Chester. The Ravenscrofts ceased to be connected with Pickhill soon after the beginning of the eighteenth century.

The house of the Pulestons of Pickhill is that which

THE PULESTONS OF PICKHILL.

Roger Puleston of Emral, = Janet, daughter of Thomas
temp. Henry VI and Bulkeley, Esq.
Edward IV

Sir Roger Puleston, Knt.,
of Emral

Thomas Puleston

Philip Puleston = Ellen, d. of David ap Rhys ap David
of Bradenheath

JOHN PULESTON = Ermin, d. of Robert ap
of Bradenheath Madoc of Pickhill
and Pickhill

THOMAS PULESTON, = Elizabeth, d. of Thomas Salusbury, Esq.,
died about 1688 of Erbistock, the genealogist

JOHN PULESTON = Anne, second d. of
died 14 Jan. Richd. Alport, Esq.,
1724; buried at of Overton, Cheshire;
Farndon died 14 Aug. 1715

Ermin = David Madocks, gent.
of Fron Yw, eldest son
of John Madocks, Esq.,
of Bodfari

Margaret = John Price
of Sweeney;
married at Bangor,
Sept. 29, 1657

Elizabeth = Thomas Hughes of the
parish of Worthenbury;
married at Bangor,
June 22, 1689

William, second son, = Anne Puleston, cousin
bapt. at Bangor, of her husband
Aug. 9, 1686 (see below)

Ellin, buried at Bangor, = John Dymock gent.,
Aug. 14, 1729 of Little Acton

JOHN PULESTON = Eleanor, d.
bapt. at Bangor, of Jas. Bay-
March 5, 1684 ley, Esq., of
Wirtarton, at Bangor, Sept.
Cheshire 25, 1711 than his wife

Elizabeth, bapt. = John Massie, Esq.,
at Bangor, Ap. 5, of Coddington, son
1681; married of Roger Massie.
Thirty years older there, April 20,
25, 1711 than his wife 1722

Anne, bapt. Oct. = Wm. Madocks, Esq.,
26, 1682, at Ban- gor; married
his wife's cousin (see above)

Hester, bapt. = Rev. Thos.
at Bangor, Janns, Rec-
May 9, 1688; tor of
died Oct. 12, Hordley,
1732 Salop

1 John Puleston, bapt. = Ann, d. of Leftwich at Bangor, Oct. 3, 1716. Succeeded to the Emral estate, devised to him by his kinsman, Thos. Puleston, Esq., whose widow he married	2 Elizabeth, = Geo. Ravenscroft, bapt. at Bangor, July 4, 1718	3 Eleanor, bapt. = Thos. Hayman, Esq., Dec. 9, 1719; buried at Gresford, Nov. 21, 1809	4 Frances, bapt. at Bangor, July 13, 1725
Many children, the eldest of whom was born April 1746			

The later Pulestons of Emral

Jane, bapt. = Thos. Boycott, Esq., of Bangor, Dec. 11, 1736; died Oct. 1803	Maria Sobieski, bapt. at Bangor, Nov. 17, 1734	William, bapt. at Bangor, Feb. 20, 1733	Rev. Philip Puleston, = (1), Mary, d. of John D.D., bapt. at Bangor, May 5, 1731; Rector of Worthenbury, 1755-1801; Vicar of Ruabon, 1784-1801	5 Thomas, bapt. at Bangor, Nov. 10, 1727 6 James, bapt. at Bangor, March 17, 1743; buried there, March 12, 1739 7 James, bapt. at Bangor, March 12, 1739 8 Annabella, sister and coheir of Wat- kin Williams, Esq., of Penbedw; died Sept. 13, 1824
Many children				

Annabella, born = (1), Edward Lloyd Williams, Esq., April 5, 1777; bapt. at Bangor	Philip Watkin, bapt. at Bangor, o. s. p.	Elizabeth, born = William Wynne, Esq., July 27, 1780; bapt. at Bangor; died at Bath, Jan. 16, 1822	of Peniarth
(2), Col. Thomas Molyneux Williams			

The later Wynnes of Peniarth

is now called "Pickhill Hall." The annexed pedigree of these Pulestons, though not so full as I should like to make it, is, nevertheless, fuller than any yet published, and relieves me from the necessity of saying much about them.

John Puleston, the first of this branch of the Puleston family, became connected, it is probable, with the township, in the first instance, by his marriage with Ermine, the daughter of Robert ap Madoc of Pickhill; and in 1609 King James I granted to him and to Robt. Wynne, gent. (of whom hereafter) certain leasehold lands in Pickhill and Bedwell.

After the death, in 1801, of the Rev. Philip Puleston, D.D. (the last of the Pulestons of Pickhill), Pickhill Hall seems to have been sold, and passed then or afterwards into the possession of Mr. Samuel Newton of the firm of Messrs. Newton, Keates, and Co., smelters, of Flint. This gentleman was High Sheriff of Denbighshire in 1822, and Pickhill Hall is returned in 1837 as still belonging to him.

I have not been able to identify the lady mentioned in the following extract from the Bangor Registers :

"Aug. 7, 1687.—Mr. Henry Prescot and Mrs. Susannah Puleston married."

All or nearly all the six persons next mentioned in the Assessment-Lists of 1657 and 1673 appear to have held one or other of the several estates called "Parkey". The first of them, Captain Edward Taylor, was a distinguished officer who fought on the side of the Parliament during the civil wars, and received a grant of £200 for special bravery in the action at Llandegai. I have given a long account of him in the third volume (*History of the Older Nonconformity of Wrexham*) of my *History of the Town and Parish of Wrexham*. Mr. Edward Taylor, jun., was one of his sons, and married Elizabeth, daughter of the Rev. Joseph Hanmer, D.D., Rector of Marchwiel, by whom he had several children, whereof some were baptized at Marchwiel Church, and

others at Bangor. He was buried at Bangor, Nov. 28, 1712.

Mr. John Decka of The Parkey, the fifth named in the 1673 list, was of the same stock as the Deckas of Ryton, and descended, therefore, from Elidyr ap Rhys Sais, who in the middle of the eleventh century wrested from the English a large part of the parish of Bangor. I have seen the will of Thomas Decka, the father, I believe, of this John Decka. It is dated May 1, 1621. The testator mentions his wife, Alice Decka; his son and heir, John Decka; his daughters, Blanche and Mary Decka; his sister, Margaret Decka; his brothers, Roger and John Decka. His estate in Bedwell comprised, in 1620, $47\frac{1}{2}$ customary, or about $98\frac{1}{2}$ statute acres.

Mr. Edward Price, the sixth named in the 1673 list, was buried at Bangor, Dec. 10, 1687; and his wife, Elinor, in the same place, July 11, 1688. He was, perhaps, the Edward Price who married Ellen, daughter of Kenrick Eyton, Esq., son of Sir Kenrick Eyton of Eyton.

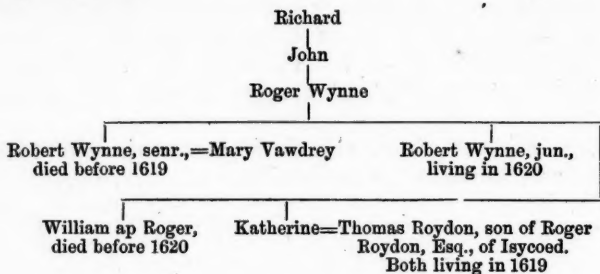
John James ap David, the seventh named, was the progenitor or representative of the family of James of The Parkey, various members of which are commemorated by tombstones in Bangor churchyard.

The eleventh on the list was David Eddowes of Pen y Bryn, in the township of Abenbury, two of whose descendants have intermarried with the family of Gladstone; and John Jones, the last mentioned, was almost certainly Mr. John Jones of Five Fords, whose representatives long continued there.

In 1620 there were two water-mills in Pickhill, both of them, doubtless, on the Clywedog, and not on the Dee. Along the course of that river, in fact, and on the Pickhill side of it, are fields bearing the following names: "Argae Field" (*argae*=a weir), "Tan yr Argae" (*below the weir*), "Mill Meadow", and "Mill Hill", the last immediately above Pickhill Bridge Farm. On Jan. 23, 172 $\frac{3}{4}$, the burial of "Mr. Randal Moyle of

Pickhill Mill" is registered. There has been no mill in Pickhill within the memory of man.

I mentioned above the grant, in 1609, to John Puleston and Robert Wynne, of lands in Pickhill and Bedwell. Robert Wynne, gent., is described in Norden's *Survey* of 1620 as having a messuage and 26 customary (=55 statute acres) of land in Bedwell, which Thomas Roydon claimed in right of his wife. This claim is elucidated by the following pedigree, which may be worthy of publication :



SESSWICK is the last of the five townships of the parish of Bangor. It was a servile manor in the raglotry of Marford, and what was said of the tenures of Pickhill is true of this manor also. In 1439 the site of "the manor" (that is of "the manor-house") of Sesswick" is described as of no value, while the rents of assize were worth 3s. 4d. There were (in demesne ?) 24 acres of arable land valued at 1d. an acre yearly, 4 acres of meadow at 8d. an acre, and 30 acres of pasture at $\frac{1}{2}$ d. an acre. Subsequently Sesswick became united with Pickhill, and formed the manor of Pickhill and Sesswick.

The following are the names of the principal persons in Sesswick mentioned in the parochial assessment-lists of 1657 and 1673 :—

1657.—John Hale, 10s. 6d.; Andrew Edwards, gent., 2s. 6d.; Ellis Jones, 2s. 5d.; William Howbrooke, gent., 3s. 6d.; John Randle, 2s.

1673.—John Jeffreys, Esq., 20s. 6d.; Andrew Edwards, gent., 5s.; Ellis Jones, 5s.; William Howbrooke, gent., 6s. 6d.; John Randle, 4s. 2d.

There are in Sesswick two farms called "Porth Hwgan", of which one belongs to the Acton Hall estate. This is the one occupied in 1657 by John Hale. It is nearly certain that Mr. Andrew Edwards lived at Bedwell Hall. Mr. Holbrooke would then probably possess The Fron, a very good old house, and Mr. Ellis Jones the other Porth Hwgan. John Randle, we know, was of The Twll, and was of the same family as the Randles of Bryn Afon.

The following are four extracts from the Parish Registers relating to the Edwardses of Bedwell :—

"Jan. 24, 1683, Mr. Andrew Edwards. [Buried.]

May 5, 1689, Robert, y^e son of Mr. John Edwards, of Bedwell, and Frances his wife. [Bapt.]

June 17, 1710, Mr. John Edwards of Bedwell. [Buried.]

Mch. 8, 1713, Mrs. Fran. Edwards of Bedwell, Dy'd in the parish of Hamner, was buried in Bangor."

The Edwardses were succeeded at Bedwell by a family called Probart, which remained there for three generations, and which enjoyed a social position of some standing.

A large part of the arable area of Sesswick was in 1620 still divided into quilleets. Most of those quilleets lay on each side of the road leading from Porth Hwgan to Old Pickhill Hall,—a road which appears very appropriately to have been called "Y Gefnffordd" (the Ridgeway), a name which is still applied to one of the fields which lie along it. All these quilleets have long since disappeared.

The fishery of the Dee, within the manor of Abenbury, belonged to the Crown, which leased it in 1619, at 20s. a year, to Gerard Eyton, Esq., of Eyton Isaf. At a later date there are many entries in the Parish Registers relating to various poor folk who are described as "fishermen".

In the beginning of the seventeenth century the

parish of Bangor was predominantly Welsh in respect of the speech of its inhabitants. Its Anglification set in during the civil wars, but did not make any rapid progress until about fifty years later. In 1735 the parish clerk was called "Edward ap Richard", whose name became Edward Prichard before he died. At the present time I doubt whether any one born within the parish understands so much as a word of the language of his or her ancestors.

Until about a hundred years ago the service called "Plygain" was continued to be held on Christmas morning, and was well attended. It began at five o'clock, and the carols were accompanied with various wind instruments.

The Parish Registers do not begin until January 1675. The following extracts from them may be interesting to genealogists and students of local history. I omit all entries the substance of which has been incorporated in any part of the foregoing pages.

" BAPTISMS.

" Henry, the sonne of Hedd Lloyd, Esq., of Havodunoss, was borne April the 13th, between two and three a clock in the morning, and was baptized the fourteenth day, 1678.

Mch. 24, 1699, William, y^e son of Mr. William Nanney [Curate of Erbistock].

Oct. 30, 1744, Elizabeth, Daught^r of Mr. Geo. Ravenscroft [of Wrexham : see pedigree of Puleston of Pickhill].

Apl. 17, 1745, Frances, Daught^r of y^e Rev. Mr. Ravenscroft.

Sept. 24, 1763, Francis, son of Rog^r Finch, Esq., of Shadeoak, born and bapt.

Dec. 14, 1765, Emma, Daugh^r of Thomas Boycott, Esq. [see pedigree of Puleston of Pickhill].

June 16, 1768, Sophia, Daught^r of Thos. Boycott, Esq. [.....]

Dec. 23, 1801, William Watkin Edward,¹ son of William Wynne, Esq., of Pickhill Hall, by Elizabeth, his wife, born Dec. 23.

Mch. 26, 1803, Philip Puleston, son of " " born Mch. 26.

Mch. 5, 1804, Richard Owen, son of " " " Mch. 5.

Aug. 17, 1807, Jane, daughter of " " " Aug. 17.

¹ This was the late W. W. E. Wynne, Esq., of Peniarth, the well-known antiquary.

"BURIALS.

- "Aug. 21, 1684, Mr. Edward Lloyd.
 Mch. 26, 1686, Mr. David Price.
 May 12, 1687, Mr. Roger Puleston.
 Aug. 23, 1687, John Lloyd, M.A., & R[ector] of Bangor.
 May 1, 1688, Mr. Chaloner.
 Aug. 5, 1688, Mrs. Anne Chaloner.
 Apl. 1, 1689, Mrs. Rose Lloyd.
 Sept. 30, 1693, Thomas Lloyd, of Bangor, Esq., buried at Over-
 ton. [Thos. Lloyd of Halghton in the parish of Hanmer.]
 Aug. 7, 1700, Mr. Edward Davies of Bangor.
 May 19, 1707, Roger Davies, of Dungerey, gent.
 Feb. 4, 1707, Mr. Roger Davies of Dongrey.
 June 6, 1724, Mrs. Dymock, of Actin in the parish of Wrexham.
 Apl. 12, 1729, Mr. James Humphreys [of Ryton].
 Aug. 14, 1729, Mrs. Dymock, of Actin in the parish of Wrexham,
 widow. [See pedigree of Puleston of Pickhill.]
 Feb. 24, 1739, Weston Hassall, of y^e Vron, gent.
 Jan. 20, 1734, the Rev. Mr. Rice Jones, A.M., Rector of this
 parish.
 July 3, 1740, Mr. Edward Tonna [of Clay].
 July 7, 1741, Rev. Mr. Fletcher.¹
 June 18, 1762, Rev. Wm. Phillips, A.M. [Rector of Bangor].
 Apl. 22, 1777, Mary Fletcher, widow, æt. 85 [of Rev. John
 Fletcher. See note 1.]
 June 24, 1785, Mrs. Elizabeth Leigh of Bangor, æt. 70.²
 Oct. 3, 1790, Charlotte Massie of Wrexham, died Sept. 30, æt. 1.³

¹ The Rev. John Fletcher, A.M., of Struddabank, Cumberland, Rector of Bangor and Hawarden, married Mary, daughter of Thos. Lloyd, Esq., of Halghton and Gwernhaelod, and became the ancestor of the Fletchers of Nerquis Hall, and the present owners of Gwernhaelod.

² The Misses Elizabeth and Margaret Leigh were daughters of William Leigh, Esq., of Knutsford, Cheshire, descended from the ancient family of Leigh of West Hall and High Leigh in the same county. Miss Elizabeth Leigh was really seventy-five years old at the time of her death.

³ Charlotte and Anne Massie were children of Mr. Charles Massie, surgeon, of Wrexham (son of Richard Massie, Esq., of Coddington), by his wife Benedicta, daughter of Robert Lloyd, gentleman, of the family of Lloyd of Maesmynan, and brother of the Rev. Frederick Lloyd, M.A., Rector of Bangor. There is a monument in Bangor Church to the above named Robert Lloyd (died Sept. 22, 1803, aged eighty), to Ann his wife (died Nov. 12, 1801, aged seventy-three), and to Ann Lloyd, spinster, their eldest daughter.

May 6, 1791, Margaret Leigh of Bangor, æt. 82.¹

Mch. 31, 1794, Anne Massie of Wrexham, æt. 1.²

Apl. 30, 1798, Frederick Lloyd, Rector of Bangor, aged 68.
[Died. Apl. 20. Of the family of Lloyd of Maesmynan.]

“MARRIAGES.

“Sept. 6, 1694, Chas. Hassall [of the Fron] & Christian Jones.

May 28, 1729, Mr. John Eyton of the parish of Chirk, & Mrs. Anne Eyton of the Chapelry of Overton.

Dec. 17, 1741, the Rev. Mr. [Stephen] Parry [Vicar] of St. Martin's, & Miss Theodosia Barton [of Knolton Hall ?]

Aug. 29, 1757, Thomas Hanmer of Overton, & Honora Hanmer of this parish.

Oct. 2, 1775, Thomas Brereton, gent., [of Pickhill], & Elizabeth Probart, sp^r [of Bedwell Hall], both of this parish.

Sept. 19, 1785, Jonathan Nickson of y^e parish of Malpas, gentleman, & Frances Probart of this parish [Bedwell Hall], sp^r.

Jan. 29, 1787, Charles Massie of y^e parish of Wrexham, surgeon,³ & Benedicta Lloyd of this parish, spinster.”

I desire, in conclusion, to express my obligations to the Rev. G. H. McGill, M.A., Rector of Bangor, who has kindly allowed me access to the Parish Registers, churchwardens' accounts, and tithe map and schedules.

¹ See note 2, p. 131.

² See note 3.

³ *Ibid.*

LLYFR SILIN.

YN CYNNWYS ACHAU AMRYW DEULUOEDD
YN NGWYNEDD, POWYS, ETC.

(Continued from vol. vi, p. 342.)

BRYN CYNWRIC. LLANFAIR DOLHAIARN.

OWEN WYNN ap Sion Wynn ap Owen ap Sion Wynn
ap Ieuan ap Rys ap Grono ap Cynwric ap Bleddyn
Lloyd ap Bleddyn [Lloyd] fychan ap Bleddyn ap Gwion
ap Kadfach ap Arseth ap Gwrgi ap Hedd Molwynog.

Mam Owen Wynn (yr ail) oedd Cattrin verch ac
etifeddes Robert Lloyd ap Llewelyn ap Ieuan
ap Madoc ap Rys ap Dafydd ap Rys fychan ap
Rys ap Ednyfed fychan.

Mam Sion Wynn ap Ieuan oedd Angharad verch
Gruffydd ap Ieuan ap Dafydd ap Cynwric ap
Ieuan ap Gruffydd ap Madoc ddu ap Ririd ap
Llewelyn ap Owen ap Aldud ap Owen ap Ed-
win.

Mam Rys ap Gronwy oedd Efa verch Ieuan ap Rys
Wynn ap Dafydd Lloyd ap Grono Lloyd ap y
Penwyn.

Mam Gronwy ap Cynwric oedd Angharad verch Rot-
pert ap Iorwerth ap Ririd ap Iorwerth ap Madoc
ap Ednowain Bendew.

Mam Cynwric ap Bleddyn oedd Generys verch Hwfa
ap Iorwerth ap Griffri ap Ieva.

Owen ap Sion Wynn	} oeddent	
Robert ap Sion Wynn		
		Frodyr.

BRONHEULOG YN LLANFAIR DOLHAIARN.

Morgan Fychan, brawd un fam un dad a Sion ap
Lewis ap Ieuan ap Dafydd o Ffestiniog.

Gwraig Morgan oedd Lowri un o ddwy verch, ac etifeddesau Ffoulke ap Robert ap Meredydd ap Dafydd ap Einion fychan. Fal Ach yr Archdiacon Prys.

Mam Lowri oedd Elizabeth chwaer gwbl i Lewis ap Owen o Dir Môn.

Mam Ffoulke ap Robert oedd Marsli chwaer gwbl i Edward Stanley o Harlech.

Plant Morgan o Lowri oedd Ffoulke fychan a briodes Elin verch ac etifeddes Robert Fychan ap Ieuan ap Robert o Riwdur yn Ffestiniog; Gwen verch Morgan a briodes Edward Prys Archdiacon. Annes gwraig Robert Fychan ap Robert o Blwyf Llanfair, Catrin gwraig Morgan ap Sion ap Morgan ap Sion ap Rhydderch ap Ithel ap Iorwerth o Drawsfinydd; a Sian yn Forwyn. 1589.

BRYNLLUARTH.

John Lloyd fab John Lloyd ap John Lloyd ap John Lloyd o Frynlluarth ap Ieuan Lloyd ap Rys ap Llew. ap Dafydd ap Ieuan ap Dafydd ap Meredydd ap Bleddyn Lloyd ap Iorwerth Sais ap Iorwerth ap Llew. ap Iorwerth ap Heilin ap Cowrydd ap Cadfan o Gwehelyth Dyffryn Clwyd.

Gwraig John Lloyd Ieungaf yw Mary verch ac etifeddes Gabriel Jones ac Elin verch ac etifeddes John Ffoulke ap Morgan o Llandrillo yn Sir Feirionydd.

Gwraig John Lloyd y Trydydd oedd verch Ffoulke Salbri o Brynmlan.

Gwraig Ieuan Lloyd oedd Elizabeth verch Ffoulke Salbri o Clogkaenog.

Gwraig Rys oedd Leuku verch Ieuan ap John ap Tudr ap Dafydd ap Iorwerth Sais.

Gwraig Llewelyn oedd verch Rys ap Gronw ap Cynfrig.

Gwraig Dafydd oedd Ales verch Rys ap Llew. ap

Dafydd ap Madoc fychan o'r Maes Maen Gymro
ap Madoc Wyddel.

Gwraig Iorwerth Sais oedd Arddur verch Llew. fych-
an ap Llewelyn ap Ynyr o Iâl.

MAENAN.

Moris Kyffin ap Sir Dafydd (ap Owen) Prelad ap
Owen ap Gruffydd ap Dafydd fychan ap Dafydd ap
Madoc Kyffin. Ac nid oedd Gruffydd Kyffin Person
Llanrwst ond brawd un dad a Moris Kyffin, ac nid o
un Fam.

Mam Moris Kyffin oedd Margred verch Meredydd
ap Ieuan ap Robert o Wydir.

Mam Margred oedd Gwenllian verch Howel ap Rys.

Mam Sir Dafydd ap Owen oedd Annes verch Rys ap
Einion fychan ap Dafydd ap Gronw ap y Pen-
wyn.

Mam Annes oedd Sioned verch Ieuan ap Gruffydd
leiaf Prydydd ap Gruffydd fychan ap Gruffydd
ap Dafydd Goch.

Gwraig Moris Kyffin oedd Ales Wen verch Sion
Wynn ap William ap Meredydd ap Dafydd ap
Einion fychan.

Mam Ales oedd Elizabeth verch Sion Pilston hên.

Plant Moris Kyffin oedd William *mort*; Richard
Mickar Caerwys; Thomas Mickar y Trallwng;
a..... Gwraig Dafydd Holand o'r Hendre fawr.

PENNANT: EGLWYS FACH.

Robert Holand ap William Holand ap Robert ap
Hugh ap Sieffre ap Hugh Holand ap Morgan ap Sion
ap Howel Holand ap Hoelgen Holand ap Robyn Holand
ap Thomas Holand ap Sir Thomas Holand.

Mam Sieffre Holand oedd Ales verch Robert ap
Sion ap Meiric ap Llewelyn ap Hwlkyn.

Mam Hugh Holand oedd Elizabeth verch Hugh
Conwy hên.

Mam Howel Holand oedd Margred verch Dafydd

chwith ap Dafydd ap Gruffydd ap Kariadog ap
 Thomas ap Rodri ap Owen Gwynedd.
 Gwraig Sieffri Holand oedd Sian verch Sion Owen
 ap Sion ap Robyn ap Gruffydd Goch, &c.
 Chwaer un fam un dad ag Owen ap Sion Owen ap
 Sion ap Robyn ap Gruffydd Goch.

LLANUFYDD.

Kadwgan ap Ystrwyth, a'i Bläs oedd ar ben y Fron
 fawr. Ithel ap Kadwgan ap Ystrwyth a wnaeth Kapel
 Ithel yr hwn a elwir heddyw Llanufydd.
 Gilbert ap Ithel, aeth ei dir yn fforffed.
 Dafydd yr Aur ap Llewelyn ap Gronw.
 Dafydd Lloyd, Bili, a Gronw oedd Meibion Cynwric
 Moel ap Einion ap Cynwric ap Llowarch ap
 Heilin Gloff.

LLECHRYD YN LLANUFYDD.

Hugh Ffoulke ap Robert ap Ffoulke ap Dafydd ap
 Ieuan ap Madoc o Llechryd.
 Mam Hugh Ffoulke oedd ferch Dafydd Lloyd
 ap Robert ap Meredydd ap Gronw ap Gruffydd
 Gethin.
 Mam Ffoulke ap Dafydd oedd Elin verch Robert
 fychan ap Tudr ap Ieuan ap Tudr ap Gruffydd
 Lloyd. Cais Ach Berain.

BERAIN, LLANUFYDD.

Tudr, Esq. ; William ; Sion Wynn oeddent meibion
 Robert fychan ap Tudr ap Ieuan ap Tudr ap Gruffydd
 Lloyd ap Heilin frych ap Cynfrig fychan ap Cynfrig ap
 Llowarch ap Heilin gloff ap Tyfid ap Tangno ap Ys-
 trwyth ap Marchwystl ap Marchweithian.
 Mam y Meibion hyn ac wyth o ferched oedd Grace
 Konwy verch Sion Aer Konwy ap Sion hên ap
 Sienkyn Konwy.
 Mam Grace oedd Sioned verch Thomas Salbri hên.

Mam Sion Aer Konwy oedd Sioned Stanley.
 Mam Robert fychan oedd Lleuku verch Sion ap
 Robyn ap Gruffydd Goch o'r Rhos.
 Mam Lleuku oedd Lleuku verch Gruffydd ap Howel
 Koetmor.
 Mam Tudr ap Ieuan oedd Gwenllian verch Llewelyn
 ap Dafydd ap Madoc fychan o Lanynys.
 Gwraig Tudr ap Robert uchod oedd Sian Velifel
 verch ac etifeddes Sir Rolant Brytal¹ Konstabl
 Bewmares.
 Yr ail wraig i Tudr oedd Margred verch ac etifeddes
 Rys Wynn ap Dafydd Anwyl o Gapel Garmon.
 Gwraig William ap Robert oedd Margred verch
 Robert Gethin ap Moris Gethin o'r Ysptyi.
 Gwraig Sion Wynn ap Robert oedd Elizabeth verch
 John Wynn ap Elisse o Fryntangor.
 Merched Robert Vychan ap Tudr oedd Annes gwraig
 Meredydd ap Gronw o Llansannan; Elin gwraig
 Dafydd ap Ieuan ap Madoc o Llechryd yn Llan-
 ufydd; Katrin gwraig Meredydd ap Davydd
 ap Gronw o Garwedd fynydd; Ann gwraig Tudr
 ap Dafydd ap Ieuan o Nantklyn; Margred gw-
 raig Sion ap Gruffydd fychan o Llanellian;
 Sioned gwraig Robert Knowsle o Ddinbech;
 Margred gwraig Robert ap Robert o Feiriadog;
 a Lowri gwraig Thomas fychan o Myffonnig.
 Meibion a Merched Meredydd ap Gronw o Annes
 verch Robert fychan oedd Robert; William;
 Thomas; a Dafydd: o ferched Ales, Isabel, Mar-
 gred, Elin, Katrin, Elizabeth, Annes, Sioned,
 a Gwenllian. Cais Ach Thomas Wynn o'r Dyff-
 ryn, Llansanan.

¹ Sir Roland Vielloville, otherwise Brittainne, Knt., Constable of Beaumaris Castle, July 3, 1509-1535 (1-27 Henry VIII).—Breeze's *Calendars of Gwynedd*.

PENYCHELL.¹

Plant Robert ap Ieuan ap Tudr o Elin Lloyd verch Sion Lloyd o Foxol oedd Sion Lloyd ; Sir William,² Person Caerwys ; Sander ; a Harri ; ac o ferched Sabel gwraig Richard ap Syr Sion o Llaneurgain ; Ann gwraig Richard ap Meredydd ap Dafydd ap Egnion o Llanfair ; ac Elin gwraig Dafydd Lloyd ap Ieuan ap Llew. fychan o Llan-elwy.

TREHESKIN.

Plant Moris ap Ieuan ap Dafydd Lloyd o Sabel verch Sir Gruffydd Person Llanufydd (fel y mae gyda Meredydd ap Gronw) oedd William Moris ; a Dafydd Lloyd ap Moris ; ac o ferched Elin gwraig Gruffydd ap Gronw ap Ieuan ap Egnion ap Edn. ap Dafydd Lloyd ap y Penwyn o Henllan ; Elizabeth ; Gwen Lloyd gwraig Grono ap Thomas o Llansannan ; Sioned gwraig William ap Rys ap Iorwerth o Wytherin ; Morfydd gwraig Sion ap Ieuan Wynn o Ysptyi.

Merch ac Etifeddes Dafydd Lloyd ap Moris uchod oedd wraig gyntaf William ap Ieuan Lloyd ap Dafydd ap Meredydd, a mam Thomas ap William Lloyd a'i holl chwiorydd ; ac ar ol marw hono y priododd William ap Ieuan Lloyd Margred verch ac etifeddes Rys Wynn ap Dafydd Anwyl, ac ni bu ddim plant, a hono a fuase yn briod o'r blaen a Tudr ap Robert fychan o Ferain. Gwel Ach Berain.

Meredydd ap Gronw } oeddent Frodyr
Dafydd Lloyd ap Moris } un fam.

TEIRTAN,³ LLANELIAN.

Thomas Holand ap Humphre⁴ Holand ap John Holand ap Humphre Holand ap Piers Holand ap John Holand ap Dafydd Holand. Mal Ach Cinnel.

¹ Penporchell.³ Teirdan.² Sinecure Rector, 1537-54.⁴ Ob. 1612.

Mam Thomas Holand¹ oedd² verch Thomas ap Humphre ap Thomas ap Rys ap Benet, Cais Ach Bodlwyddan.

Gwraig Thomas Holand oedd³ verch John Prys o'r Rhiwlas (chwaer Mr. William Prys) o.....⁴ verch Sir William Jones ei mam hithe.

Mam Humphre Holand⁵ oedd Katrin verch ac un o etifeddesau Richard ap Ieuan ap Dafydd ap Ithel fychan ap Kynwric ap Rotpert ap Iorwerth ap Ririd.

BODLWYDDAN.

Thomas ap Humphre ap Thomas ap Rys ap Benet ap Ieuan ap Deikws ap Ieuan ddu ap Trahaiarn, fynu o dad i dad i Rys Goch o Fon.

Mam Thomas ap Humphre oedd Katrin verch Ieuan Lloyd ap Dafydd ap Meredydd ap Dafydd Lloyd ap Gruffydd ap Kynwric ap Bleddyn Lloyd ap Bleddyn fychan. Mal Ach Hafod unos.

Gwraig Thomas ap Humphre oedd verch Edward Morgan o Wlgre.

Mam Humphre ap Thomas oedd Ales verch Meredydd ap Ieuan ap Robert o Wedir.

Plant Thomas ap Rys ap Benet o Ales verch Meredydd oedd Humphre ; Harry ; Pys ; *Berelem* ; Thomas ; Katrin ac Ales.

Thomas ap Rys ap Benet } oeddynt
Ffoulke⁶ ap Rys ap Benet } Frodyr.

Mam Thomas ap Rys ap Benet oedd Katrin verch Sion Aer y Konwy ap Sion ap Sienkyn Konwy. Thomas Ffoulkes ap Sion Ffoulkes ap Sion ap Ffoulke ap Rys ap Benet. Fal o'r blaen.

Mam Thomas Ffoulkes oedd Ann⁷ verch Ieuan Lloyd o'r Kefn.

¹ Ob. 1683.

² Jane.

³ Jane, bapt. at St. Asaph, July 27, 1623. (*Cwlla Cyfarwydd*.)

⁴ Eleanor.

⁵ Humphre ap Piers Holand.

⁶ Buried Sunday, Dec. 4th, 1631.

⁷ Married Tuesday, April 11th, 1615, in Capel Ffynnon Fair, Wickwer, St. Asaph. (*Cwlla Cyfarwydd*, p. 54.)

Mam Sion ap Sion Ffoulkes oedd Sian verch William ap Ieuan Lloyd o Llansannan.

Gwraig Ffoulke ap Rys ap Benet oedd Dows verch Ffoulke Middleton trydydd fab Dafydd Mydelton hên o Elin verch Sir John Don ap Sienkyn Don.

Y BERTH DDU A BODYSGALLEN.

Robert Wynn ap Hugh Gwynn ap Gruffyth Wynn ap Sion Wynn ap Meredydd ap Ieuan ap Robert ap Meredydd ap Howel ap Dafydd. Mal Gwedir.

Mam Robert Wynn oedd Margred verch ac etifeddes Richard Mostyn.

Mam Hugh Gwyn oedd Gwen verch ac etifeddes Robert Salbri o Llanrwst ap Ffoulke Salbri ap Robert Salbri ap Thomas Salbri hên.

Mam Gruffydd Wynn oedd Elin verch Moris ap John ap Meredydd ap Ieuan ap Meredydd ap Howel ap Dafydd ap Gruffydd ap Kariadog o Angharad verch Elisise ap Gruffydd ap Einion ei mam hithe.

Mam Sion Wynn ap Meredydd oedd Ales verch William ap Gruffydd ap Robin o Gychwillion.

Plant Gruffydd Wynn oedd Hugh Gwynn; John Wynn, M.A.; Elisieu; Robert; Jno. o'r Gaer; Owen¹ Wynn (Doctor of Divinity and Master of St. John's College, Cambridge); Elen gwraig Kadwaladr ap Robert Wynn bach ap Ieuan Lloyd; Dority gwraig John Lloyd ap Dafydd Lloyd ap John ap William ap Gronw; Elizabeth gwraig Hugh Bodwrda.

Plant Hugh Wynn oedd Robert Wynn; Jane gwraig Thomas Pryse o'r Plas Iolyn; Dority gwraig John Wynn ap William o Llanfair.

MOSTYN.

Plant Mr. Thomas Mostyn ap Richard ap Howel o Sian verch Sir William Griffith o'r Penrhyn oedd William Mostyn; Richard; Hugh; Pys;

¹ 1612-1633.

Grace gwraig y Sersiant Glyn ; Katrin gwraig William Glyn llifon ; Robert ; Ffoulke ; Dority gwraig Sion Gruffydd o Llŷn ; Sian ; Elizabeth gwraig John Wynn ap Dafydd Lloyd o Iâl ; Edward ; Roger ; Margred ; Ann ; Robert William ac Ieuan.

Mal dyma deuddeg mab a chwech merch Mr. Thomas Mostyn.

ABERGELE.

David Holand ap Pyrs Holand ap Dafydd Holand ap Pyrs Holand ap Sion Holand ap Dafydd ap Gruffydd Holand ap Dafydd ap *Hoscyn* Holand ap Robyn ap Thomas Holand ap Sir *Roger** Holand marchog * [*Edrych*].

Mam Thomas ap Sir **Thomas* Holand oedd Joece verch Sir Jasper Crofts.

Mam *Hoscyn*. ap Robyn oedd Jane verch Sir Roger Troutbecke ap Sir William Troutbecke.

Mam Dafydd Holand ap *Hoscyn* oedd Margred verch Dafydd chwith ap Dafydd ap Gruffydd ap Kariadog ap Thomas ap Rodri ap Owen Gwynedd ap Gruffydd ap Cynan.

Tybir mae etifeddes oedd Margred, ac os te, fe all Mr. Holand ddwyn Pais Gruffydd ap Cynan. Llyfr Rys Cain.

Mam Gruffydd ap Dafydd Holand oedd Dyddgu verch Dafydd ap y Crach. Fal Ach y Waun fawr yn Llŷn.

Mam Dafydd Holand ap Gruffydd oedd Gwerfyl verch Howel ap Madoc ap Ieuan ap Einion o Eifionydd ap Gronw ap Howel ap Meredydd.

Mam Sion Holand oedd Elizabeth verch Dafydd Mydelton hên a mam hono oedd Elin Don.

Mam Pyrs Holand oedd Katrin verch Pyrs Konwy Archdiacon Llanelwy.

Mam Dafydd Holand ap Pyrs oedd Catrin verch ac un o etifeddesau Richard o Llaneurgain ap Ieuan ap Dafydd ap Ithel fychan ap Cynwric ap

Rotpert ap Iorwerth ap Ririd ap Iorwerth ap Madoc ap Ednowain Bendew : ac yno y caed Kinmael gyda Cattrin i'r Holantiaid.

Mam Cattrin verch Richard oedd Ales Lloyd verch ac etifeddes Gruffydd Lloyd o Ginmael ap Ieuan ap Rys ap Gruffydd Lloyd ap Robyn ap Rys ap Rotpert.

Mam Dafydd ap Ithel fychan oedd Angharad verch ac etifeddes Robyn ap Howel ap Dafydd ap Gruffydd ap Cariadog ap Thomas ap Rodri ap Owen Gwynedd.

Mam Ieuan ap Dafydd ap Ithel fychan oedd Angharad verch ac etifeddes Cynwric fychan ap Cynwric ap Madoc ap Dafydd ap Iorwerth ap Dafydd Wepra ap Cadwaladr Lloyd ap Gwgan ap Cynfyn ap Llowarch fychan ap Llowarch Goch ap Llowarch.

Merched ac Etifeddesau Dafydd Holand ap Pyrs Holand oedd Mary gwraig Mr. William Prys o'r Rhiwlas ; ac Elizabeth gwraig Sir John Carter.

Sion Holand ap Dafydd ap Gruffydd	{ oeddent Frodyr un dad ond nid un fam.
Holand	
William Holand ap Dafydd ap Gruffydd	{ un dad ond nid un fam.
Holand	

Mam Sion Holand oedd Elizabeth verch Dafydd Mydelton hên.

Mam William Holand oedd Ales verch Sir William Gruffydd o'r Penrhyn.

LLANELWY.

Richard Parry (Esgob) ap John ap Harri ap Dafydd ap Howel ap Meilir ap Iorwerth ap Meilir ap Gronw ap Gruffydd ap Ieuan ap Llewelyn ap Cynwric Efell ap Madoc ap Meredydd ap Bleddyn ap Cynfyn.

Gwraig yr Esgob oedd Gwen verch John ap Rys Wynn o'r Llwyn Ynn yn Llanfair Dyffryn Clwyd.

Ffrances merch yr Esgob Parry a briododd John Puleston o'r Llwyn y Knotte.

Edward Prys o'r Llwyn Ynn ap Sion ap Rys Wynn o Llanfair; a Sion Prys oedd ei fab a'i aer, a fu farw yn ddietifedd a digwyddodd ei dir i'w chwaer gwraig Mr. Gabriel Parry Vicar Abergele.

RHUDDLAN.

Sir Peter Muton, Chief Justice of Wales, ap John ap Pyrs Muton, Esq., Sersiant o Arms i'r Brenin, ap Richard Muton o Rhuddlan ap Sienkyn Muton ap Richard Muton ap William Muton.

Mam Pyrs Muton oedd Elin Konwy verch Sion Aer y Konwy kyntaf o'r enw ap..... Sienkyn Konwy ap Richard ap Sir Harri ap Sion ap Sir Hugh ap Sion *Konias* o Richmond brawd Ifa *Argl. Konias* ap Harri hên Konwy.

Mam Elin oedd Sioned Stanle verch Sir Edward Stanle ap Sir William Stanle.

Mam Richard Muton oedd Elizabeth Pwl verch Sir Thomas Pwl o Pwl Gilgwri.

Mam Elizabeth oedd Elizabeth Stanle.

Mam Sienkyn Muton oedd verch Sienkin Pigot hên.

Mam Sion aer y Konwy y Kyntaf oedd verch Sir Harry Tarboc.

Elinor Muton verch ac etifeddes Sir Peter Muton a briododd Sir Kynfrig Eutyn o Eutyn; a merch arall a elwyd a briododd Davies o Gwysane.

HENLLAN.

Richard ap Robert ap Richard ap Sir Thomas ap Dafydd ap Rys ap Gruffydd Lloyd ap Heilin frych.

Mam Sir Thomas a William ei frawd ap Dafydd ap Rys oedd verch Dafydd yr Aur uchod.¹

Kattrin verch William ap Dafydd ap Rys uchod a briododd Ieuan ap Sir Hugh ap Robert ap

¹ See Llannfudd.

Meredydd ap Tudr ap Howel ac iddynt y bu Lowri verch Ieuan ap Hugh gwraig Robert ap William ap Thomas ap Llewelyn ap Tudr ap Ieuan ap Gruffydd o Frynfanael; Kattrin verch Ieuan ap Hugh gwraig Howel ap Dafydd ap Thomas ap Dafydd Sais o Llanelwy; Elin verch Ieuan ap Hugh gwraig Harri ap Robert ap Ieuan o Llan St. Sior; ac wedi marw Ieuan ap Hugh priododd Kattrin Dafydd ap Ieuan o Blwyf Abergele; a thri mab a ddwy ferch fu iddynt sef William, Thomas, a Sion ap Dafydd ap Ieuan a Grace a Dows.

Mam Kattrin verch William uchod oedd Elizabeth verch Dafydd Midleton hên.

HENLLAN, TYWYSOG.

Sion Parry ap Richard Parry, Esq., ap Harri ap Robert ap Ieuan ap Tudr ap Gruffydd Lloyd ap Heilin frych ap Cynwric fychan ap Cynwric ap Llowarch ap Heilin ap Tyfid ap Tangno ap Ystrwyth ap Marchwystl ap Marchweithian. Fal Ach Berain.

Mam Robert ap Ieuan oedd Gwenhwyfar verch Llewelyn ap Dafydd ap Madoc fychan ap Madoc Wyddel ap Madoc ap Einion ap Ririd ap Iorwerth ap Madoc ap Meredydd ap Uchdryd ap Edwin.

Mam Harri ap Robert oedd Elin verch Sion Lloyd o Ffoxol.

Mam Richard Parry oedd Elin verch Rys Wynn ap Gruffydd ap Madoc fychan ap Gruffydd ap Howel fychan ap Madoc ap Howel ap Gruffydd ap Dafydd ap Tudr ap Madoc ap Iarddur.

Mam Sion Parry oedd¹ verch Edward Thelwal o Blas y Ward.

Gwraig Sion Parry oedd Riana verch Sir Sion Salsbri o Llaweni chwaer gwbl i Sir Harry Salsbri.

Robert ap Ieuan ap Tudr o'r blaen oedd frawd i Tudr ap Ieuan ap Tudr o Ferain.

¹ Blaynch.—*Lewys Dwnn*.

Plant Robert ap Ieuan ap Tudr o Elin Lloyd verch Sion Lloyd o Ffoxol oedd John Lloyd ; Sir William Person Kaerwys ; Sander ; a Harri ; ac o ferched Sabl gwraig Richard ap Sir Sion o Llan-eurgain ; Ann gwraig Richard ap Meredydd ap Dafydd ap Einion o Llanfair ; ac Elin gwraig Dafydd Lloyd ap Ieuan ap Llewelyn fychan o Llanelwy.

CHAMBRE O'R GRIN, PLAS CHAMBRE, PLWY
HENLLAN.

Charles Chambre ap John ap Harri ap John Chambre ap Robert ap Robert Chambre ap Harri Chambre ap William ap Hugh ap Anthony ap Samuel ap Morgan Chambre ap John ap Harry ap John Chambre.

Mam John Chambre oedd Margred verch Ffoulke Salsbri Deon Llanelwy ap Sir Thomas Salsbri.

Mam Margred oedd Liws verch Llewelyn ap Giwn.

Mam Harri Chambre oedd verch Sieukin Pigod hên, a'r chwaer hithe a briodes Rys ap Llywelyn chwith.

Plant Harri Chambre oedd Robert ; William ; Thomas *mort* ; ac Elizabeth Mam Harri Salsbri.

I Robert Chambre y bu Robert, ac i Robert hwn y bu Sion ac i Sion o verch Edward Goodman y bu William Chambre a briodes Fargred verch Harri Salsbri o Aberkonwy ap Sir Thomas Salsbri ac iddo y bu mab a merch a'r mab a ddug ei fam uwch Ben *Krair* i Howel ap Rowling o Llanfair ; ac yn Llundain y mae ei fam a'i chwaer.

LLAWENI.

Sir John Salsbri ap Sir Thomas Salsbri ap Sir Harri ap Sir John Salsbri ap John Salsbri, Esq., ap Sir John

Salsbri ap Sir Roger ap Sir Thomas Salsbri ap Thomas Salsbri hên ap Harri Salsbri ap Rowling Salsbri ap William ap Harri ddu Salsbri ap John (obiit 1089) ap Thomas Salsbri : *medd Peter Elis.*

Mam Sir Roger Salsbri oedd Sioned verch William Fychan ap William ap Gruffydd ap Gwilym ap Gruffydd ap Heilin ap Sir Tudr ap Ednyfed fychan. Cais Ach Penrhyn.

Mam Sir Thomas Salsbri oedd Elizabeth verch Siankyn Don.

Plant Sir Thomas Salsbri oedd Sir Roger ; Ffoulke Deon Llanelwy ; Thomas Salsbri o'r Flint ; a Sion Salsbri Chamberlen Ddinbech.

Mam Thomas Salsbri hên oedd Elizabeth verch ac etifeddes Arthur Cwrtais ap Siankyn Cwrtais.

Mam Harri ap Rowling oedd Margred verch Ieuan yr hwn a elwyd y Deon bychan o Degaingl ap Cadwaladr ap Llowarch fychan ap Llowarch Goch ap Llowarch Holbwrch ap Pill ap Cynon ap Einion ap Grwydr Goch ap Helig ap Glannog.

Plant Sir Sion Salsbri o Sian verch Dafydd Mydeltton o Gaer oedd Sion a fu farw o flaen ei dad ; Robert ; Thomas ; Hugh ; Edward ; Roger ; a George ; Elizabeth gwraig Sion Salsbri o Rûg ; a Sian yr Arglwyddes Hanmer o Hanmer.

Mam Sir Sion Salsbri oedd Elizabeth verch Sion Pilston hên ap Sion ap Madoc ap Robert ap Richard ap Sir Roger Pilston ; ac oedd fam i'r hên William Wynn o Llanfair.

LEPROC Y FFLINT.

Thomas Salsbri ap Thomas Salsbri ap Robert Salsbri ap Thomas ap Thomas fychan ap Thomas ap Thomas ap Sir Thomas Salsbri ap Thomas Salsbri hên.

1576. Mam Thomas Salsbri oedd Katrin verch ac etifeddes Lewis ap Gruffydd ap Ieuan ap Llewelyn fychan o Sioned verch Richard ap Howel ap Ieuan Fychan, un fam ac un dad a Thomas Mostyn o Fostyn.

Mam Thomas ap Thomas ap Sir Thomas oedd verch ac etifeddes John Hwkes.

Thomas Salsbri ap Sir Thomas a } oeddent Frodyr
Sir Roger Salsbri } un fam un dad.

Mam Thomas Fychan oedd verch Massi o Codington.

Thomas Salsbri ap Sir Thomas a briodes verch John Hwkes ac a fu iddo fab a elwyd Thomas fychan: ac wedi hynny y priodes ef verch Tudr Lloyd, ac y bu iddynt Harri Salsbri o Llwyn y *Goeddon*.

Mam Thomas ap Sir Thomas oedd Sioned verch William fychan ap William ap Gruffydd ap Gwilym ap Gruffydd ap Heilin. Cais Ach Penrhyn.

LLANDYRNOG, SPEDDYD.

George Salsbri ap Ffoulke Salsbri ap George Salsbri ap Robert Salsbri ap Sir Thomas Salsbri. Cais Ach Llaweni.

Mam George Salsbri oedd Elizabeth Mertwn verch ac etif. Ffoulke Mertwn ap Robert Wynn Mertwn o Bryn Mulan.

Mam Ffoulke Salsbri oedd Grace Holand verch Dafydd Holand ap Gruffydd Holand ap Dafydd Holand. Mal Hendrefawr.

Mam George ap Robert oedd verch Whitle o Benar lak.

Plant Ffoulke Salsbri oedd George a briodes Elizabeth verch Robert Chalimer ap John Chalimer; Sion a briodes Katrin Lloyd ac ni bu plant ac

wedi marw Kattrin e briododd Ann Wen verch
Moris Wynn o Langanhafal ap Robert Wynn
ap Cadwaladr ; Thomas ; a Robert : o ferched
Margred gwraig Sion Lloyd o Frynlluarth ;
Grace ; a Sian gwraig Hugh Owen ap Edward
Owen ap Pyrs Owen o Abergele.

(To be continued.)

Archaeological Notes and Queries.

RESTORATION OF THE PARISH CHURCH OF CONWIL CAIO, CAERMARTHENSHIRE.—This church is supposed to have been founded in the fifth or sixth century; and the tombstone of Paulinus, the teacher of St. Dewi and St. Teilo, is still carefully preserved in the parish. It bears the noble inscription thus translated and used as a text by the Archbishop of Canterbury in his great historical sermon at the Cardiff Congress,—

“Guard of the Faith, and Lover of his Land,
Liegeman of Justice, here Paulinus lies.”

The parish is agricultural, and contains 26,186 acres, with 1,979 souls; while the parish of Llansawel, which has always formed one benefice with it, contains 10,250 acres, with 897 souls. The church at Llansawel has recently been re-opened, after a successful restoration, with very gratifying results. The mother-church at Caio, however, is still in such a state that it can hardly be used with due regard to health. It consists of two parallel and nearly equal parts, nave and aisle, divided by a somewhat rude arcade of four bays, and enclosing altogether an area of 68 ft. in length by 47 ft. in breadth. The northern portion is the larger and older, and contains the chancel and sacarium. At its west end is the tower, a singularly fine and massive structure of the thirteenth century, and one well calculated to serve as a fortress in those troublous times. The south aisle was probably added in the fifteenth century, and its original east and west windows are still preserved.

It is estimated that the outlay required will be not less than £1,650. To meet this the Committee have received promises to the amount of nearly £1,200, from landowners and residents in the parish. They hope to collect £100 more in the locality. This being the utmost they can hope for, an earnest appeal is now made to outside friends and well-wishers of the Church, in the hope that they will help to replace this venerable and historic building in its former position of honour.

The work of restoration has been entrusted to Ewan Christian, Esq., of Whitehall Place, London, architect, and the following is taken from his report:—“Excepting the opening of the now closed south doorway, and the erection of a new porch to shelter the same, no structural alterations of the fabric of the church are intended; but the repair and restoration of the walls, masonry, roofs, etc., will be thoroughly and carefully carried out. The base of the walls also requires clearing from the accumulated soil, and to have a paved trench, and better drainage to carry off the water. The present fittings are of very poor character, and so badly arranged as to make the proper and reverent conducting of the services of the

church impossible. It is intended to reslate the whole of the roofs, strengthening the timbers, renewing the lead-gutter, and replacing the present broken plaster-ceiling by oak-boarding and felt, with moulded oak-ribs and cornice; to clear out the whole of the present seating and other fittings, and to take up the floors; also to re-open the tower-arch, now closed by a modern wall. The floors will be relaid on a bed of concrete; the old paving will be re-used, as far as good, in the nave and aisle; and the chancel will be paved with tiles. The wood-floors will be of solid blocks. The nave and chancel will be refitted with new, open benches, new pulpit, desk, Communion-rail, etc. The seating will be of pitch-pine in the nave, and oak in the chancel. The old font will be placed on a step in the south aisle. A vestry will be screened off at the west end of the south aisle, and a screen will also be placed in the tower-arch. The warming of the church will be provided for by a Porritt's stove. The whole of the work will be carried out in the most substantial manner, under the direction of the architect."

Donations may be paid to the credit of the "Caio Church Restoration Fund," at the National Provincial Bank, Llandoverly, or to either of the undersigned, by whom they will be gratefully acknowledged.

J. HILLS-JOHNES, Lt.-Gen., K.C.B.,
Dolaucothy, Llandilo,
Chairman of the Committee,
CHARLES CHIDLOW, Caio Vicarage,
Llandilo, Honorary Secretary.

Jan. 16th, 1890.

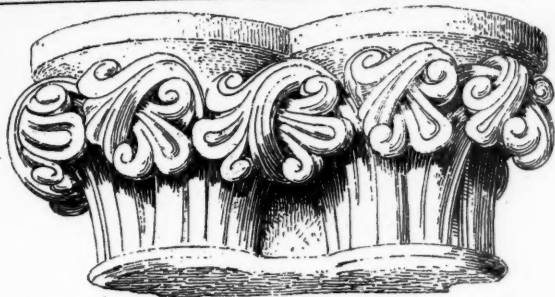
THE ABBEY OF CWMHIR, RADNORSHIRE.—Mrs. Philips, the present owner of the site of the Cistercian Abbey of Cwmhir, has lately been clearing some portion of the ruins, and has brought to light several features of great interest, more especially the bases of the jambs of the south-east and south-west doorways leading from the south aisle of the Abbey Church into the cloisters. Several very beautiful fragments of carved capitals have also been found, and placed in the ruins, and these should most certainly be drawn and illustrated in this Journal, as they are quite equal in beauty to some of the fragments found at Strata Florida, but are of somewhat later type.¹

The only published illustration of Cwmhir Abbey is the single plate, with a plan and some few details, to an exceedingly small scale, which appears in No. XVI, *Arch. Camb.* (October 1849), as the frontispiece to the "Account of Cwmhir Abbey" by the late Rev. W. J. Rees, F.S.A.

A drain has lately been cut through a portion of the site of the cloister-garth, and traces of foundations were discovered, and two lines of the lead-pipes were found which had supplied the conventual

¹ Since this article was written, sketches have been obtained of some of the capitals, from which Mr. W. G. Smith has kindly prepared a drawing, which is illustrated herewith.—S. W. W.

ABBAY CWM HIR - RADNORSHIRE.



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2



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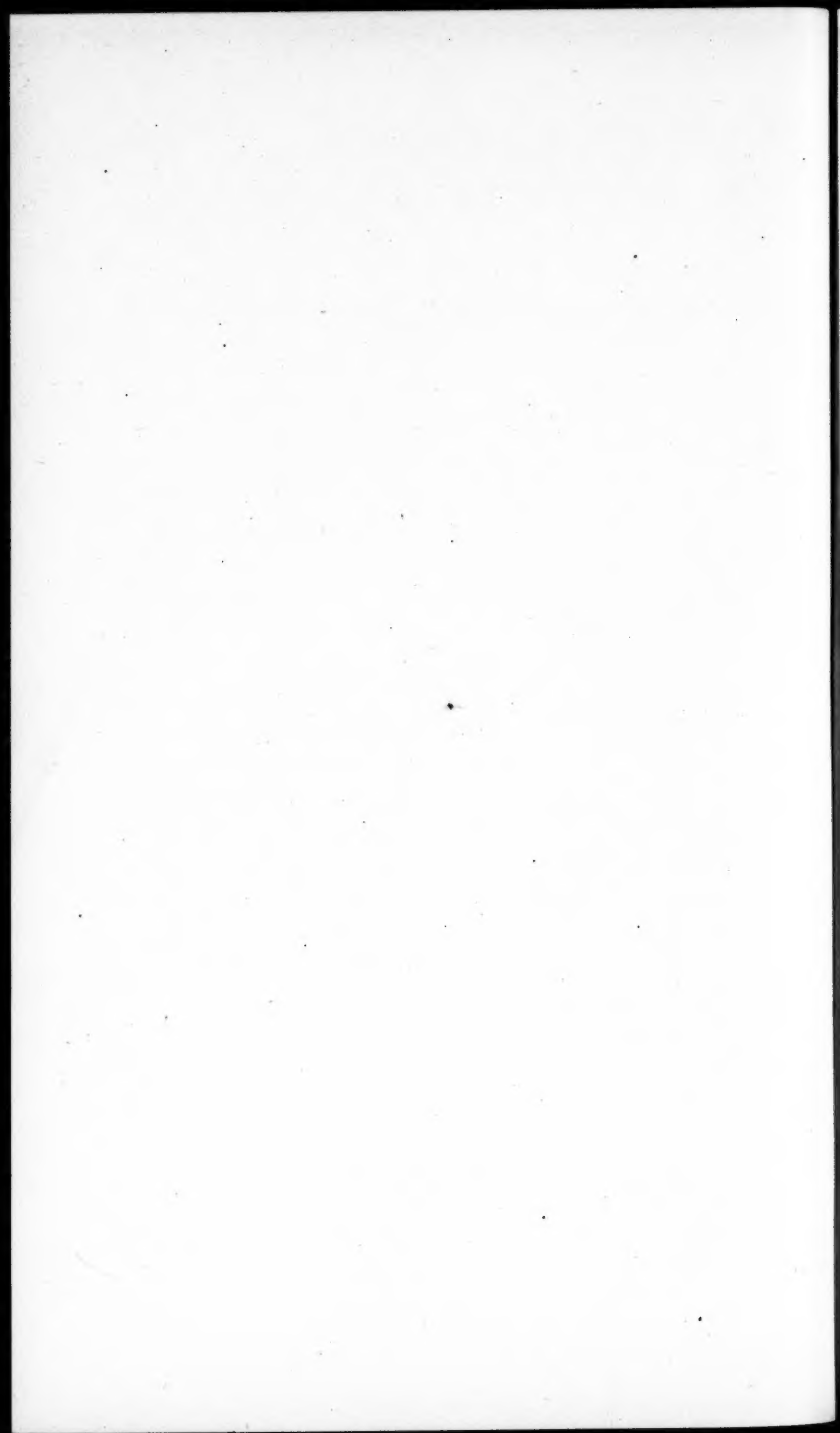
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buildings with water. At one point a piece of paving stone was uncovered, evidently *in situ*. Among the *débris* turned up was a curious fragment of sixteenth century pottery, part of the figure of a woman with a ruff round her neck; a small piece of agate in the form of a hone or sharpening stone, a few human bones, fragments of window-leading, and heavy blue tile-stones which had been nailed on to the roofs, very similar to those at Strata Florida.

The great south-western pier of the central tower has been uncovered, and the base-moulds are all perfect now. It would be most interesting to follow the lines of the transept-walls, and see how far they extended eastwards. Rees states, in his account of the Abbey, that "the choir-part of the church was never built. A portion of the eastern end of the nave appears to have been appropriated for the performance of choir-service, and was partitioned off by a wall for the purpose." He also states that there was no western door. This is a matter which further excavation would settle; and I fancy when Rees wrote his paper, that portion of the ruins was much in the same state as it is now; and the base of the western door may yet be discovered under the *débris* which covers that portion of the walls.

It seems strange that the monks who built the nave of the magnificent church of Cwmhir Abbey, 242 ft. long, with its arcades of fourteen pointed arches, should not have built the presbytery and central tower. They certainly built part of the transepts, for there are the angles of the north-west and south-west walls still above ground, and the bases of the angle-shafts for carrying the groining.

Leland, in his *Itinerary*, says "No chirche in Wales is seen of such lengtht, as the foundation of walles there begon doth shew; but the third part of the work was never finished. All the house was spoiled and defacid by Owen Glendour." Evidently in Leland's time the foundations were visible; and it was reversing the usual Cistercian plan, to build the nave of the church (and such a nave, one of the longest in England) before completing the presbytery, the transepts with their chapels, and the central tower.

Then, again, how does it come to pass that the piers and arch-moulds, caps and bases of shafts, and the carving, are all of very late twelfth century or early thirteenth century work. The latter may have been executed after the building was completed; but certainly the bases of the piers and the sections of the shafts could scarcely have been designed at the date of the foundation of the Abbey in 1143. We should expect to find some traces of earlier work in these, if built at that time or during twenty years subsequently; but so far I have seen nothing of the kind; therefore a very interesting question arises,—Was the existing nave of Cwmhir Abbey Church the original one commenced by Cadwallon ap Madoc, the founder, in 1143, and who was slain by Roger Mortimer's retainers in 1179? Or was this portion of the church commenced by Roger Mortimer about 1196, when he dispossessed the sons of Cadwallon, the founder, of a considerable

portion of their property, and at the same time was a donor to the Abbey of lands and possessions in the parishes of Llanbadarn, Fynydd, and St. Harmon, in the county of Radnor, and also of property in the counties of Salop and Montgomery.

This Roger Mortimer died in 1214, and it seems a not altogether improbable idea that the rich and powerful Mortimer may have intended to build a magnificent abbey church at Cwmhir, and commenced upon the nave, first pulling down the nave of the church built by Cadwallon ap Madoc, and that during the time the new nave was building divine service was celebrated in the original presbytery. When the new nave was completed, the old presbytery and transepts would be pulled down, and the foundations laid of the new eastern portion of the church; and for some reason or other this portion of the work was never completed. These must have been the foundations that Leland saw, and I have little doubt that they could yet be traced with very little trouble and expense.

Whether this theory be correct or not, is a matter but of small importance. The further investigation of the site of Cwmhir Abbey, and publishing plans and drawings of any discoveries that may be made, is a good work which I trust may some day be undertaken. The ruins that remain are being preserved most carefully by the present owners, and the little that has been done in the way of excavation has so far been carried out judiciously. Much light is being thrown upon the history of the district in which the Abbey is situated, and of the struggles between the descendants of Cadwallon ap Madoc and the Mortimers, in the very interesting history of the parish of Kerry by Mr. Rowley Morris, now being published in the *Collections Historical and Archæological relating to Montgomeryshire*.

STEPHEN W. WILLIAMS, F.R.I.B.A.

January 16th, 1890.

OLD WELL AT LLANFIHANGEL, NEAR COWBRIDGE.—The curious, sculptured bust which serves as a sort of overflow-pipe to the old well at Llanfihangel is represented by a woodcut at p. 409 of the Association's Journal for 1888. In the description placed below the woodcut it is called "St. Anne's Well." I have known the old well for fifty years or more, and have a fair acquaintance with the traditions of the parish which the elders of my childhood were fond of relating. Never did the least hint of any such dedication chance to drop in my hearing. There was a tradition respecting the well, or rather the bust that has been illustrated, which was received with unquestioning faith at Llanfihangel in the latter half of the last century and the early part of the present one, and it was this, that the bust represented a woman (presumably of the neighbourhood) whose breasts had been cut off during the persecutions of the reign of Mary. The much too late character of this tradition is so evident to the archæologist that it is only mentioned here for its ingenuity in making it fit in with appearances.

That the well had some kind of sanctity attributed to it in mediæval times need not be questioned. Its position so near the church, and the care which had been taken to raise so solid a superstructure for its protection as that which we now see in ruin, is, I admit, tolerably conclusive evidence on that point. This admission also, under the circumstances, concedes the further point of a saintly dedication; but the concession does not go so far as the writer of the notice, or the "authority" upon whom he, perhaps, has been relying, would carry us, namely, that the well was dedicated to St. Anne.

From some source not open to the local inquirer, the writer of the notice has obtained a dedication not before known. It would be instructive to others besides myself if he would kindly set forth where the dedication was discovered.

It is a pity that when the church underwent such careful renovation as it received a year or so ago, a little care was not bestowed upon the interesting old well. It is now in a deplorable state of ruin. Situated where it is, its appearance disgraces the renewed church, of which it is (in an archæological sense) an adjunct. In a few years the superstructure, if not repaired, will have entirely disappeared.

The font at Llanfihangel is not octagonal, as has been described in this Journal. Its deep bowl is a square, with the corners chamfered to the width of about 4 inches, and possesses a dignity of design sadly wanting in the octagonal fonts common in Glamorgan-shire.

DAVID JONES.

THE PRIORY OF CARMARTHEN.—An interesting account of this Priory, written by Mr. Alewyn Evans, appeared in the 7th volume, 4th Series, *Arch. Cambrensis*. It was founded during the period when Bishop Bernard occupied the see of St. David's, for six Austin Canons, and was dedicated to St. John the Evangelist. On the 4th of July 1534, the Prior (Griffith Williams), five Canons, and three other inmates, who were probably lay-brothers, signed the Convent's acknowledgment of the King's supremacy, and attached to it the Convent seal, in red wax, representing an eagle standing on a branch of laurel. The Priory was returned by the Commissioners as under the value of £200 a year, and after an ineffectual attempt to reverse their finding, was suppressed under the authority of the Act passed in the session of 1536.

The following document throws an interesting light on the state of the Priory.

State Papers, Henry VIII, Vol. X, No. 1246. [1536.]

"TO THE KINGS HIGHNES.

"Consideracions for the Priorie of Caermerdin in South-wales.

"Firste, that the Prior of the same, tyme of the firste surveye taken for the tenth, declared vnto the commissioners the clere

yerely value of the said house to be communibus annis ccixli. So that the same house was afterward presented vnder ccli., more by the faulte of the commissioners than by any concelement or fraude of the said Prior. And this he offreth to prove before your grace or your counsaile.

"Item that beside the nombre of xij channons always accustomed to be there, wherof iiij died but of late, there be dayli and commonly founde by the said Priorie about the number of iiij^{xx} persons.

"Item that the said house is well bylded and repared, and no decaye in any parte of the same.

"Item as touching the behaviour and conversacion of the brethren there, they referre theym to the reaporthe of the contrey and your commissioners which have enquired of the same.

"Item the said Priory standeth in Caermardin, a notable market towne, and a commen thoroughfare, wherunto is dayli greate concourse of people, wherof a greate number hath their mete and drinke in the said house.

"Item bicause there is but litle good lodging for noble men reasorting to those parties as well for your Graces affaires as for other causes, the said house is as it were an open lodging for all suche.

"Item in the same house is dayli and contynually kept convenient hospitalitie bothe for poore and riche, which is a greate relieff and comforte to that contrey, being els very poore and bare.

"Item in the said house is and hathe bene of olde accustomedly vsed a certain almyose, to be geuen wikelly to foure score poore persons, which, if the said house were suppressed, they shulde from hensforthe wante. All which charges are meyntheyned more by the good husbandrie and prouision of the said house than by the revenues of the same, which stande for the moste parte in spiritualities.

"Item whan your moste gracious father shulde have come to that countrey, bicause there was no house els within that shire conuenient to receiue his Grace, the Prior of that poore house made there a newe lodging for his Grace, which is nowe mete for your Highnes or your Prince, yf it happen the same at any tyme hereafter to come into those parties.

"Item strangers and marchauntmen resorting to those parties be honestly receaued and enterteigned in that Priorie, wherby they are the gladder to bring in their commodities to that countrey, in so moche that the King of Portugall hath geuen thanks vnder his greate seale for the good enterteignment of his marchaunts there, as is to shewe yet in the same house."

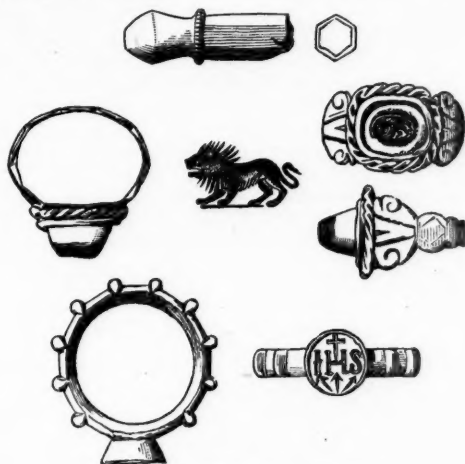
STRATA FLORIDA ABBEY.—It will be a source of much satisfaction to those members of the Cambrian Archæological Association who so liberally subscribed to the fund for excavating the ruins of the Abbey of Strata Florida, to learn that the Local Committee have

now in hand a fund of upwards of £70 towards further excavations and such works of preservation as may be deemed advisable for the preservation of this most interesting relic of the past.

S. W. WILLIAMS, F.R.I.B.A.

Rhayader. Jan. 16, 1890.

GOLD OBJECTS FOUND IN MONTGOMERYSHIRE.—Prof. J. McK. Hughes, of Cambridge, has been kind enough to forward three gold objects found in Montgomeryshire, in order that they might be described and illustrated in the *Archæologia Cambrensis*. These interesting relics are the property of Mrs. Bonnor of Gorphwysfa, St. Asaph, and the Association is much indebted to her for allowing them to be engraved here. The objects are as follow : (1), a Roman intaglio ring; (2), a ring of the sixteenth or seventeenth century ; (3), portion of a Romano-British fibula.



Gold Objects found in Montgomeryshire.

The Roman ring (see woodcut) was found under a stone called "Bwrdd y Gwylltiaid", between Cwmllech and Blaen-cwm-pennant-melangel, in the year 1824, together with two brass coins of the Emperors Caius Victorinus and Gallienus (A.D. 260 8). It was shown to Mr. Franks of the British Museum, who pronounced it to be undoubtedly of Roman workmanship. The peculiarity of the shape of the ring is that the back is round, whilst the front half has three flat sides like a hexagon cut in two. The setting of the ring consists of an intaglio in sardonyx, with the device of a lion passant. It is surrounded by a torque cable-border of gold.

The other ring is entirely of gold, of circular shape, and having

ten little knobs projecting from the outside, at equal distances apart. On the front it has incised, within a circle, the IHS monogram of Jesus, with a cross rising from the centre of the horizontal bar of the H; and below, the three nails as emblems of the Passion. This ring is probably not older than the sixteenth century.

The remaining object is one of considerable interest, although unfortunately only a fragment. Mr. Franks agrees with me in considering it to be the end, broken off, of a fibula of the same shape as one in the Carnarvon Museum, here illustrated. The por-



Gold Fibula in the Carnarvon Museum.

tion which remains is a hollow tube of hexagonal cross-section, with a bulbous termination closed at the end. It is very possible that the fibula was whole when discovered, and that the finder may have cut it up in order to divide the spoil with his associates. The fibula belongs to a distinct type, of which other examples have been found on Roman sites. There are two in the British Museum from Colchester. One from Richborough, and one from Kenchester are engraved in Roach Smith's *Collectanea Antiqua* (vol. i, p. 82); and a fine specimen, made of gold, found at Odiham, in Hampshire, is engraved in the *Journal of the British Archaeological Institute* (vol. ii, p. 46). Another one, of gold, found in Scotland (see Roach Smith's *Collectanea Antiqua*, vol. i, p. 85), has one of the bulbs at the end of the cross-bar of the fibula arranged so that it will unscrew; perhaps to enable a fresh pin to be inserted when necessary. A fibula of this type was found in a Roman cemetery at Anières, on the banks of the Seine, in France. The curved part was inscribed on one side, "Domine Marti Vivas"; and on the other, "Utere Felex." (See Count Caylus' *Recueil d'Antiquités*, vol. i, pl. 94, fig. 8.)

J. R. A.

RELIGIOUS HOUSES IN WALES.—Mr. Willis Bund's interesting sketch in the January Number reminds me of a suggestive note in Wilkins' *Hist. Lit.*, p. 79. Mr. Willis-Bund states that other very interesting points connected with the religious houses of Wales deserve careful study, such as the relation between the castle and the monastery, etc. Note the historian of the literature of Wales upon this point,—*Annals*, fifteenth century: "The Norman settlements, the influences of religion and trade, the nearer proximity of the English districts, all were telling a tale. The Norman castle contained within itself the materials for the construction of society, which spreading out in every direction exercised a modifying change. There was the priest, who was as much the *aide* of the Norman as the bard was of the Welsh chieftain; and artizans of all classes, who, from residence within the walls, settled without in the clustering village dominated over by tower and rampart, until in course of time the feudal *appanage* became first village, and then township, in which native and foreigner lived in amity."

There is scarcely a castle in Wales which does not bear this out; and if one investigates with care, we not only find evidence of the connection between castle and village, but between castle and religious house as well. Very often the connection is to be found in the etymology of the district, the ruins even having been swept away. In the case of the Friars at Cardiff, the ruins nestled, so to state, under the shadow of the Castle. At Caerphilly one must go farther afield; and I would suggest that Bedwas was the religious house in connection with Caerphilly.

I shall be glad to have initiated these researches.

C. WILKINS.

AN APPEAL FOR FUNDS TO REPAIR KIFFIG CHURCH, CARMARTHENSHIRE.—The parish church of Kiffig, in the diocese of St. David, is situated in a remote part of Carmarthenshire, being two miles distant, by rough roads, from the Whitland Station of the Great Western Railway Company. The population of the parish (452) is scattered over 4,556 acres, mostly consisting of mountain, moor, and woodland, or of poor agricultural land, occupied exclusively by small tenant farmers. There are no resident gentry or landowners.

The church has been inspected by Mr. Thackeray Turner, the Secretary of the Society for the Protection of Ancient Buildings, and the Society have taken much friendly interest in the proposed work. Under their advice, the services of Mr. Henry Prothero, of the firm of Middleton, Prothero, and Phillott, have been retained, whose Report, plans, and specification, can be seen by subscribers on application to the Vicar.

The chief feature of the church is its massive fifteenth century tower. The plan forms a parallelogram, consisting of two aisles and chancel. The walls are in fair order. All the old windows, except one in the tower, which is blocked up, have disappeared. The stone

floor is broken, and very uneven. The internal fittings are, in the main, decayed and worthless. The roofs are modern (twenty years old or so), poorly constructed, and in such bad order as to be wholly insufficient to keep out snow and rain, and past possibility of satisfactory repair.

The Committee, in view of the special difficulty in obtaining funds in so poor a neighbourhood, have decided on confining the works to essential and substantial repairs, the approximate cost of which works may be put at £650.

This appeal is made not only to those locally interested, or who have the welfare of our church at heart, but to all who care for the preservation of Welsh church architecture, which, partly owing to neglect and consequent decay, and partly to the common practice of entirely altering our simple buildings under the name of "restoration", is speedily disappearing.

All subscriptions to be sent to the Rev. O. Jones Thomas, the Vicarage, Kiffing, Narberth.

CELTIC BRONZE SHIELDS.—Brumby is a hamlet in the parish of Frodingham, in the wapentake of Manley, Lincolnshire. But a few years ago its very name was unknown beyond the immediate neighbourhood, except to a few students of history, who were aware that some people had guessed that this was the spot where the battle of Brunanburh was fought in 937 (see *Anglo-Sax. Chron., sub anno*), for no reason whatever, as far as I can see, except that the two places both begin with the letter B. Now it has become an important member of the great North Lincolnshire iron-field.

In a district in Brumby known as the East Common, the iron-stone lies very near the surface; it is, indeed, only covered by a thin layer of sand and peat. Some little time ago, I think in the early part of November, the workmen engaged in baring the stone discovered the bronze coating of an ancient shield, probably Celtic. Very few of these shields have ever been found in Britain, and I believe that they are almost unknown on the Continent. Mr. Evans' *Ancient Bronze Implements* contains an account of all that were known when his book was published. The Brumby example is not quite like any of those described by him. Unhappily the workmen injured it with their picks; but it is still a very fine specimen. It is 2 ft. 2 in. in diameter, and is ornamented with sixty-three concentric circles about three-sixteenths of an inch wide. The bronze is very thin. It is quite certain that it must have been mounted on something. The older antiquaries were of opinion that these thin sheets of ornamental metal-work were intended to be fixed upon a wooden foundation. It seems, however, more probable that a thick circle of ox-hide was the material employed. It may be well to note that a few days after the discovery of the shield, a large bronze spear-head, of late Celtic type, was found near the same place.

In 1843 one of these bronze shields was found in Burringham

Moors, three or four miles from the spot where the Brumby shield was discovered. It had only nineteen concentric circles, which were ornamented by many small knobs or studs.

I have been at some trouble to make out, as far as possible, the conditions under which shields of this character have been found. It seems probable that most of those that have come down to us have not been lost in battle, but have been hidden in the ground for safe keeping.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

—*Athenæum*, March 15, 1890.

STRATA FLORIDA.—From the review of Mr. Stephen Williams' book on Strata Florida Abbey, which appears in the January Number of the *Arch. Camb.*, it would seem that the writer of the critique was under the impression that when I prepared the drawings to which my name is attached, I was acting independently of Mr. Williams. This is not the case, as at that time I was engaged by Mr. Williams as his architectural assistant, and it was in that capacity I prepared the drawings, and acted as clerk of the works.

I write this in justice to Mr. Williams, as the critic is somewhat unfair to him.

TELFER SMITH.

QUIMPER CATHEDRAL.—The Rev. W. Jenkyn Jones corrects a mistake made in the Report of the Brittany Meeting in the January Number of the *Arch. Camb.*, in describing the spires of Quimper Cathedral as being designed by M. Viollet le Duc. The designs were by M. Bigot, the diocesan architect. The statement about M. Viollet le Duc was taken from *Bradshaw's Handbook to Brittany*.

J. R. A.

ANNUAL MEETING, 1890.

THE Annual Meeting will this year be held in Holywell, in August. The exact date is not yet fixed. We are happy to say that LORD MOSTYN will be our President. The official programme of all proposed arrangements will appear in the July Number of *Arch. Camb.*

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

STATEMENT OF ACCOUNTS FOR 1889.

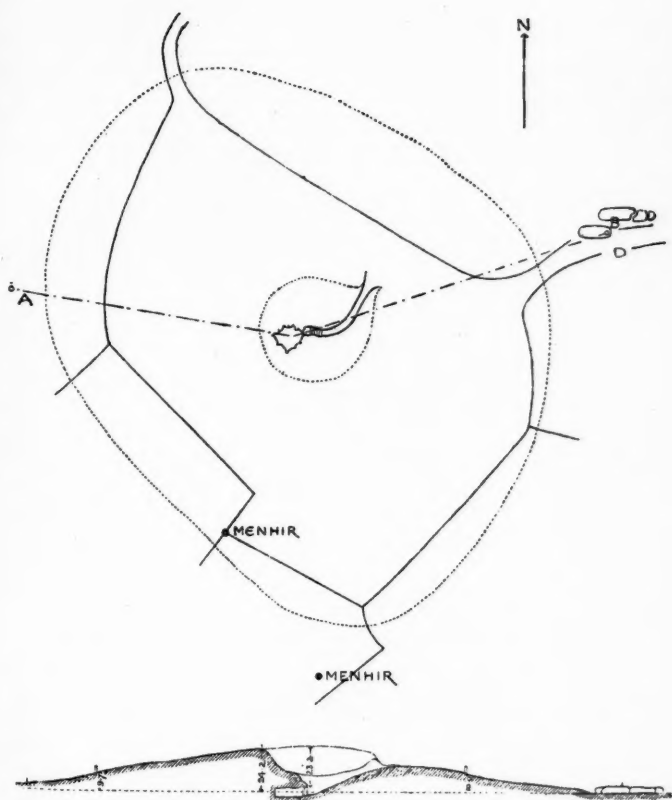
		RECEIPTS.		
1889.		£ s. d.		
1 Jan.—	Balance in hand		160	5 0
	Strata Florida Illustration Fund :			
	R. H. Wood	5	0	0
	R. W. Banks	5	0	0
			<hr/>	10 0 0
	Subscriptions in arrear		82	18 0
	Subscriptions for 1889		192	3 0
			<hr/>	£445 6 0
1890, 1 Jan.—	Balance in Treasurer's hands	£95	5	2

1889.		PAYMENTS.		
Jan. 29.	W. G. Smith, engraving	.	.	17 6 0
	Ditto, Strata Florida	..	.	14 19 0
Feb. 6.	Editor's salary and disbursements	.	.	13 5 0
„ 19.	Whiting and Co.	.	.	73 0 2
March 6.	W. G. Smith, Strata Florida, engraving	.	.	5 0 0
April 24.	Editor's salary and disbursements	.	.	13 0 6
May 7.	Cheque book	.	.	0 5 0
„ 13.	W. G. Smith, engraving	.	.	30 17 0
„ 16.	Whiting and Co.	.	.	
	Less cash received	50	5 9	
		2	5 0	
July 15.	Editor's salary and disbursements	.	.	48 0 9
„ 23.	W. G. Smith, engraving	.	.	14 6 0
„	Whiting and Co.	34	1 6	9 16 0
	Less received	8	18 10	
				25 2 8
Aug. 10.	W. G. Smith, fee, Brittany	.	.	5 5 0
Oct. 1.	C. J. Clark, storage and insurance	.	.	
	Less credit	3	18 0	
		1	18 2	
				1 19 10
„ 8.	Editor's salary and disbursements	.	.	13 5 0
Nov. 13.	Whiting and Co.	.	.	
	Less allowance	39	9 11	
		1	0 0	
				38 9 11
„	W. G. Smith, engraving	.	.	26 3 0
	To balance			95 5 2
	Total			£445 6 2

Examined and found correct,

D. R. THOMAS } Auditors.
JAMES DAVIES }

1890, Feb. 7th.



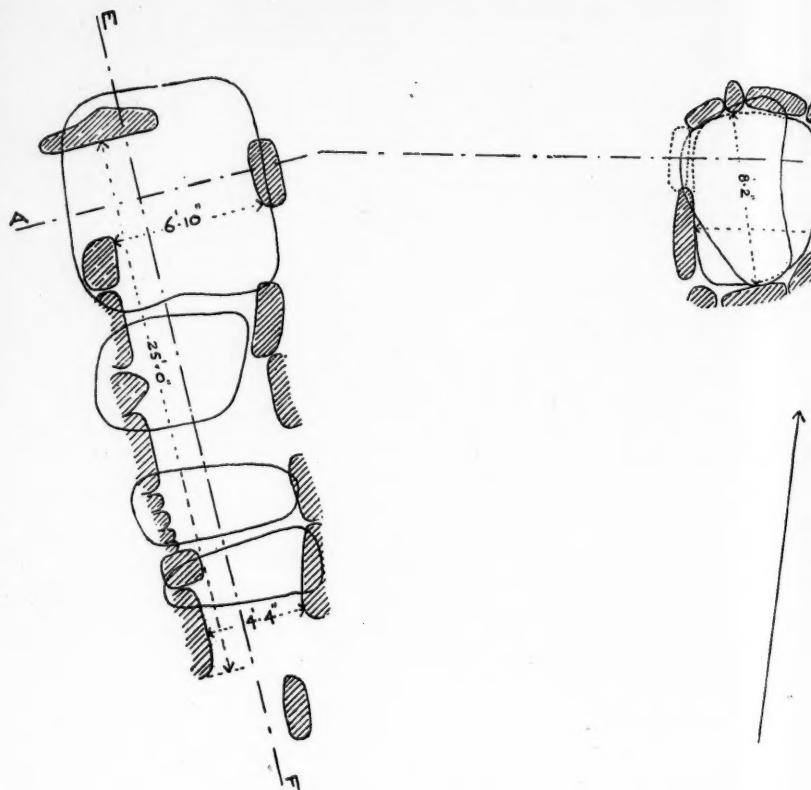
PLAN AND SECTION OF MANÉ-ER-H'ROËK—LOCMARIAKER.

Measured and Drawn by Sir H. Dryden, Bart., and Rev. W. C. Lukis.

Scale 100 feet = 1 inch.

See p. 56.

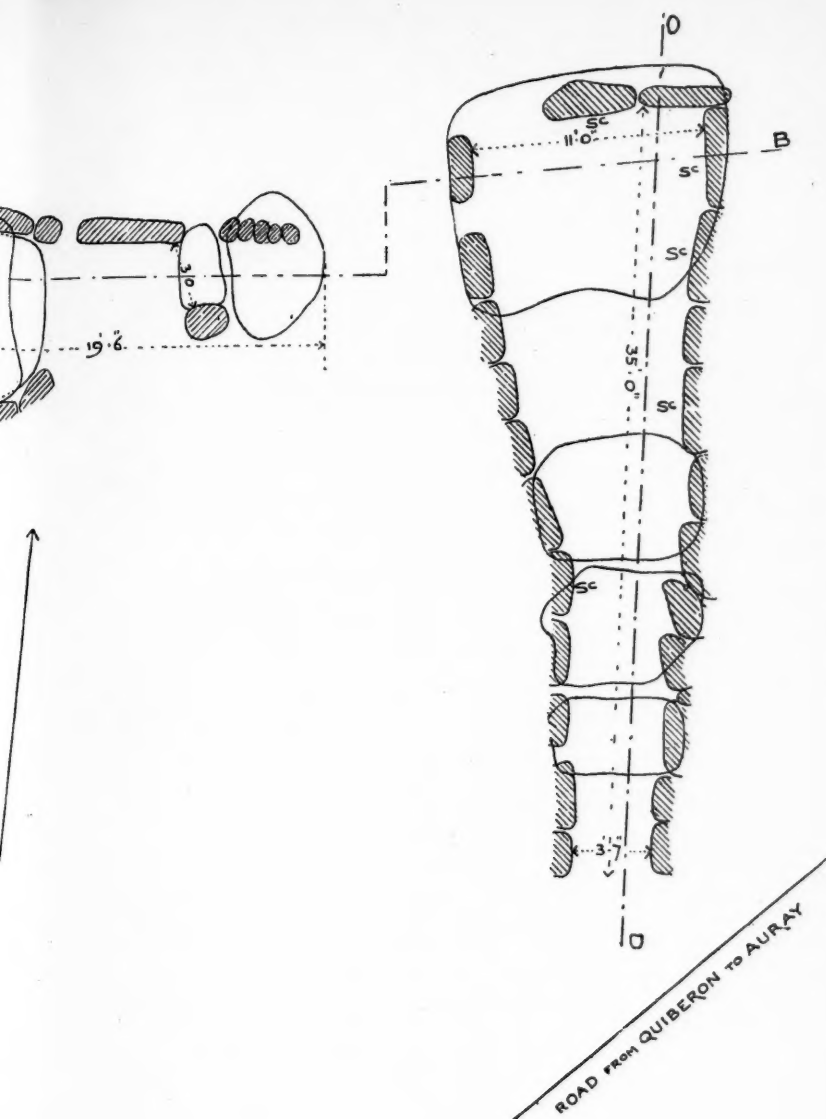




PLAN OF THE GROTT

Measured and Drawn by Sir H. Dryde

Scale $\frac{1}{2}$ inch =



GROTTES DE GRIONEC.

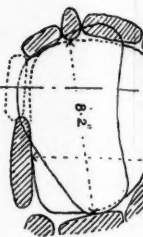
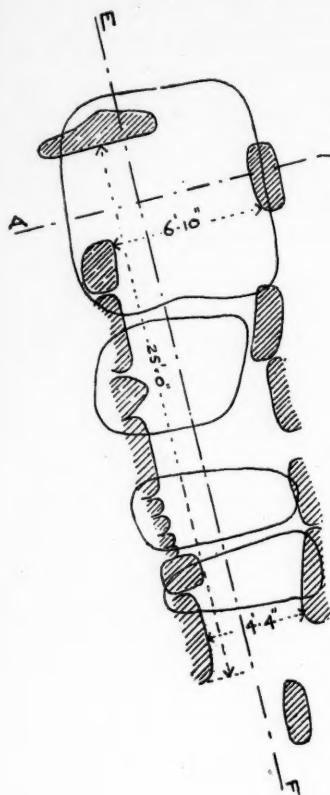
H. Dryden, Bart., and Rev. W. C. Lukis.

1/2 inch = 1 foot.

UNIV.
OF
MICH.
See p. 63.

See p. 72.

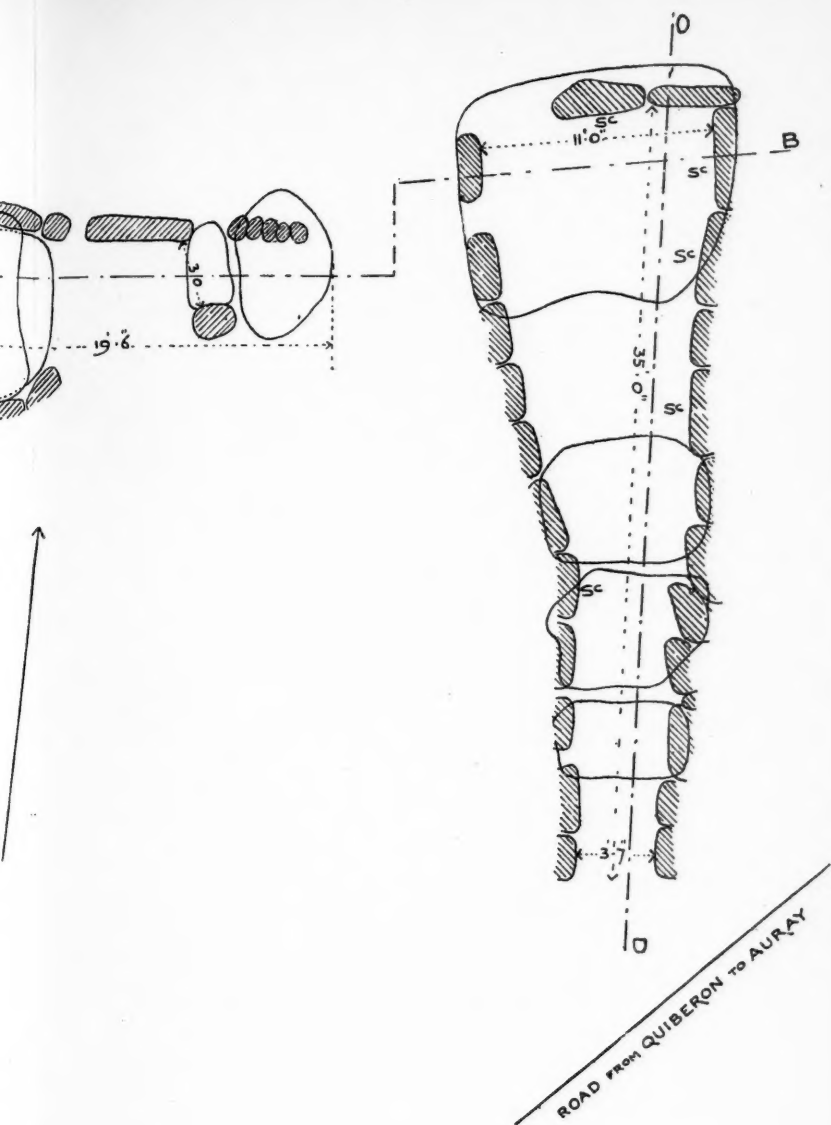
Measured and Drawn by Sir H. Dryden, Bart., and Rev. W. C. Lukis.



PLAN OF THE GROTT

Measured and Drawn by Sir H. Dyer

Scale $\frac{1}{2}$ inch =



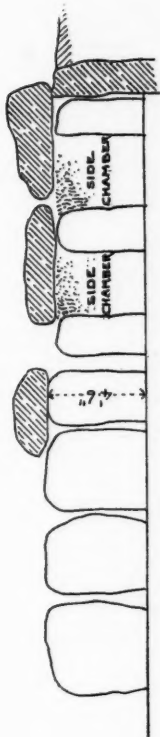
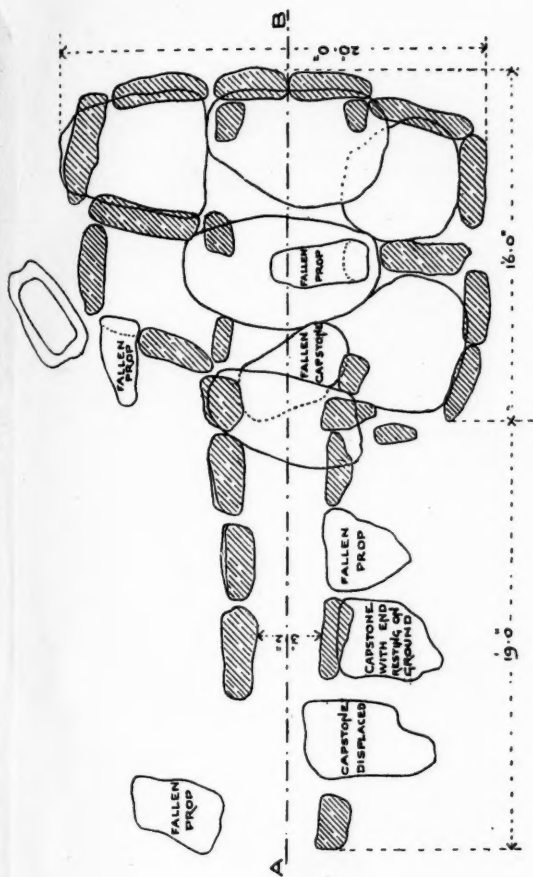
GROTTES DE GRIONEC.

H. Dryden, Bart., and Rev. W. C. Lukis.



See p. 63.



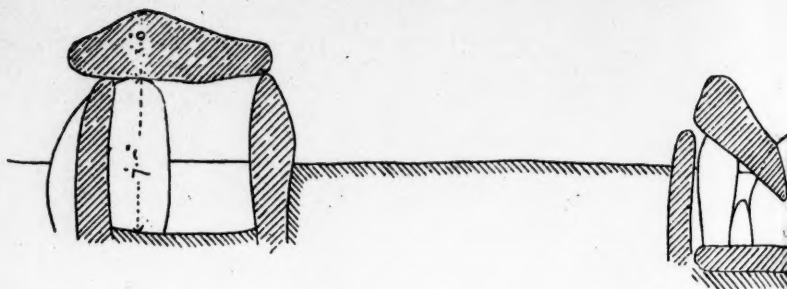


SECTION ON A. B., LOOKING S.

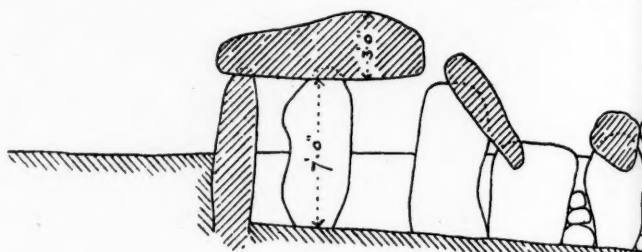
DOLMEN DU MANÉ-GROH—PLOUHARNEL

Measured and Drawn by Sir H. Dryden, Bart., and Rev. W. C. Lukis.

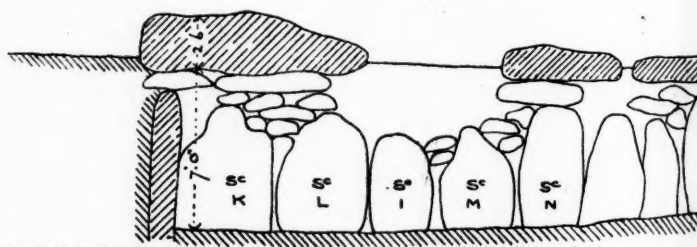
See p. 72.



SECTION



SECTION ON E.F. LOOK

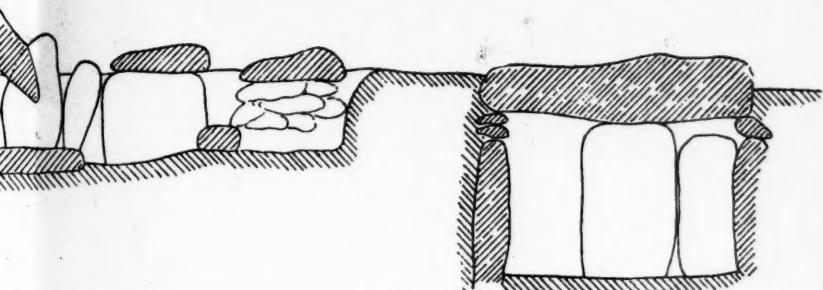


SECTION ON C.D. LO

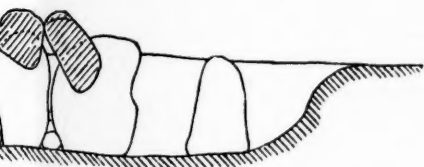
SECTIONS OF THE GRO

Measured and Drawn by Sir H. Dryden

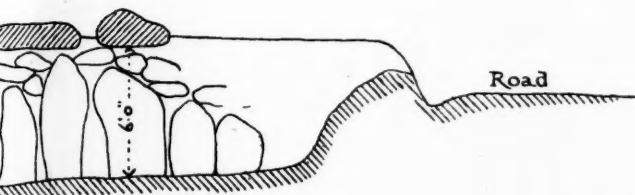
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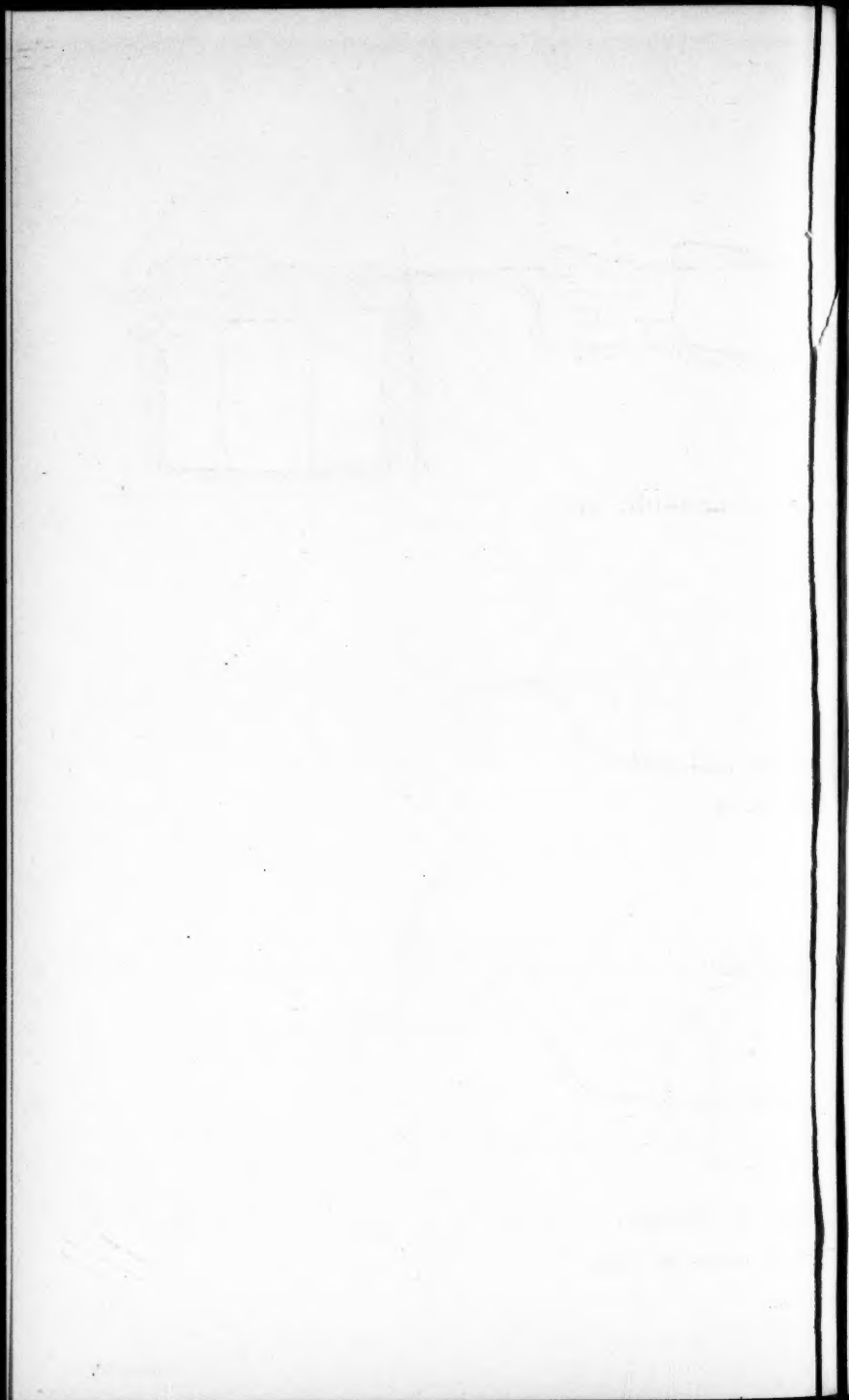
E GROTTES DE GRIONEC.

H. Dryden, Bart., and Rev. W. C. Lukis.

1/4 inch = 1 foot.



See p. 63.



REPORT OF BRITTANY MEETING.

(Continued from p. 80.)

MONDAY, 19TH.

Journey by Rail from Quimper to Morlaix.—The party left Quimper at 9.10 A.M., by train for Morlaix, arriving at 1.7 P.M. Carriages had to be changed at the junction of the two different lines of railway at Landerneau. The country, as seen from the train, was not particularly beautiful, except at Châteaulin, which is situated in a hilly district of slate formation, commanding fine views of the highlands of Brittany to the north-east.

Morlaix.—Accommodation for the party was provided at the Hôtel de Provence. The afternoon was spent in seeing the town, which is situated in a deep ravine spanned by a magnificent granite railway-viaduct. Two very beautiful carved oak spiral staircases of the fifteenth century were examined,—one in the Rue des Nobles (No. 21), opposite the Market; and the other in the Grand Rue (No. 22). The design of both was very similar, the solid oak newel in each case being sculptured with figures of saints. The exteriors of many of the houses in the Grande Rue were also admired. The storeys project one beyond the other into the street, and are supported by moulded beams and brackets covered with figures of saints. There is a fine, half-timbered house with a stone basement opposite the Market, and the slated fronts of the houses in the Rue des Halles are extremely picturesque.¹

TUESDAY, 20TH.—EXCURSION No. 4.

The party left Morlaix by train at 8.54 A.M., for St. Pol de Léon (fifteen miles north), arriving at 9.38 A.M.

Cathedral of St. Pol de Léon.—A walk of a quarter of a mile from the Railway Station brought the party into the ancient city of St. Pol de Léon, the tall spires of whose Cathedral and churches had been for some time visible from afar. The first duty was to call on M. Pol de Courcy, who had very kindly consented to act as guide upon this occasion. Having been introduced to the members of the Association, he forthwith led the way to the Cathedral.

He pointed out some twelfth century walling on the outside of the south transept as being the oldest part of the building now re-

¹ Photographs of these houses may be bought from Messrs. Spooners, Strand, London.

maining, and drew attention to a gallery high up above the rose-window, where excommunicated persons were banished in former times, through a small aperture. The west front, with its twin towers of the thirteenth century, surmounted by graceful granite spires, was admired from the Market Place before seeing the interior. Entering the building by the west door, the members were much impressed by the beautiful proportions and delicate finish of the architectural details of the nave, which is of the thirteenth century. Being constructed of cream-coloured Caen stone wrought to a smooth surface, it offered a rather striking contrast to the rugged granite exterior. The south porch has some fine carving. On the vaulted roof of one of the chapels on the south side of the Cathedral a curious fresco was shown, in which the Holy Trinity was symbolised in a very remarkable manner, by three human heads joined into one at the top, and pointing in directions making an angle of 120° with each other. The most interesting objects to the archæologist, however, were the reputed coffin of Conan Mériadec and the bell of King Marc.

The Stone Coffin of Conan Mériadec.—Against the south wall of the south aisle of the nave of the Cathedral of St. Pol de Léon is placed a granite coffin, now used as a holy water vessel. The cover has disappeared, but according to a writer of the seventeenth century it bore the following inscription in ancient characters, "Hic jacet Conanus Britonum Rex" (Here lies Conan, King of the Britons). The style of the ornament on the sarcophagus is that of the eleventh or twelfth century, so that it cannot possibly be the tomb of Conan Mériadec, the first King of the Britons, who is supposed to have lived in the fourth century. Even the very existence of Conan Mériadec himself is doubted, and M. Pol de Courcy, on being appealed to, said he believed him to be as mythical as Jupiter. Nevertheless, the stone coffin is deserving of notice as a work of art of an early period. It is 7 ft. 8 in. long by 2 ft. 3 in. to 2 ft. 4 in. wide, and 2 ft. deep, outside; and 6 ft. 1 in. long by 1 ft. 5 in. to 1 ft. 8 in. wide, and 1 ft. 1 in. deep, inside. The two long sides are ornamented with arcades of five round arches springing from stepped capitals like those seen in Saxon churches. Only the north side is now visible, as the other is close against the wall. On the east end there is an ornamented cross, and on the west end a conventional tree. The carving is in very low relief, but is well executed.

The Bell of King Marc.—In a chapel on the south side of the Cathedral is preserved the bell of King Marc. It is placed under a stone canopy at the south side of the altar. This ancient relic is a quadrangular ecclesiastical bell of a type only found in districts where the Celtic Church once held its sway. The author of *Bradshaw's Handbook* refers to it somewhat contemptuously as "a sort of old sheep-bell", and adds that "religious enthusiasm is here carried to such an extreme that it is solemnly brought out on the days of grand processions, and rung (by striking it with a hammer) over pilgrims' heads, in the belief that it will preserve them from diseases

of the head and ears." He does not seem to be aware that nearly all the bells of the Celtic Church are believed to possess similar miraculous curative properties.

According to a legend, the bell now in the Cathedral of St. Pol de Léon once belonged to King Marc. It is said that St. Pol had for a long time been asking the King to give him a bell, but in vain. One day, however, the head of a great fish, caught off the Ile de Batz, was brought to St. Pol, and on opening the mouth he found in it the very same bell he had been begging from King Marc. In the Aberdeen Breviary a somewhat similar fish-story is told in connection with St. Kentigern; but in this case it is a ring that is recovered by means of a fish. Curiously enough, on the seal of the city of Glasgow, the fish holding a ring in its mouth, of this legend, is placed side by side with the quadrangular bell of St. Mungo. The bell of King Marc is engraved in Rev. J. Ellacombe's *Church Bells of Devon* (p. 383). It is of yellow bronze, with a loop-handle at the top, fixed to the bell with two rivets at each side. The handle is ornamented with leaf-like terminations where it joins the bell, and has rows of small circles stamped upon it. There are traces of silver plating in places. The tongue of the bell is of iron, suspended from a bronze hook riveted through the top. The bell itself, without the handle, is 8 in. high, and $9\frac{1}{2}$ in. high with it. The bell measures across each way, at the bottom, $5\frac{3}{4}$ in. by $6\frac{1}{4}$ in., and at the top, $2\frac{1}{2}$ in. by $3\frac{1}{2}$ in. A bar of wood is fixed to the top of the bell, for swinging it when required. This bar is fastened by means of a key passing through the handle of the bell, which can be removed when it is necessary to detach the bell.

The Church of Nôtre Dame de Kreizker.—Leaving the Cathedral, the next place visited was the Church of Nôtre Dame de Kreizker with its fine carved and vaulted porch, but chiefly remarkable for its splendid spire, 80 mètres high, which Vauban declared to be one of the boldest pieces of architecture he had ever seen. Like Boston Stump, in Lincolnshire, it forms a prominent landmark in a flat country. The interior, which is used as a collegiate church, is not particularly interesting.

The Cemetery of St. Pierre.—Before adjourning to a most excellent luncheon that was prepared for the party at the Hôtel de France, a short time was spent in walking through the Cemetery. Here were seen several specimens of the curious skull-boxes peculiar to Brittany, placed on the ledges of structures specially provided for the purpose at intervals round the boundary-wall. Some time after death, the bodies that have been buried in the cemeteries are exhumed by their relations; the bones are deposited in a building called an "Ossuary", attached to the burial-ground; and the skulls are each placed in a box looking like a diminutive dog-kennel, with a heart-shaped hole pierced in the front. The name of the deceased and the date of death are also painted on the front, and the gable-ends are usually surmounted by a cross. The skull-boxes are not intended to open.

Roscoff.—In the afternoon the party took the train to Roscoff, a pretty little watering-place three miles north of St. Pol de Léon, starting at 1.56 p.m., and arriving at 2.9 p.m. Here the first object claiming our attention, not so much on account of its architectural pretensions, which are few, but because of its deeply interesting historical associations, was the chapel built by Mary Queen of Scots, and dedicated to St. Ninian, to commemorate her landing in 1548, to marry the Dauphin. Prince Charles Edward, too, landed on the same spot when escaping to France after the battle of Culloden. The chapel, which is now roofless, might surely be restored either by the French Government or by private enterprise.

The next place visited was the church of Roscoff, at the further end of the village from the Railway Station. It is built of granite, in the debased style of the Renaissance. In the churchyard there is an Ossuary of rather quaint design, constructed of small columns and arches tier above tier.

In the interior of the church, against the west wall, on the north side of the nave, are preserved seven carved alabaster plaques in a case under glass. They seem to be part of a more complete series of scenes from the Life and Passion of Christ. The subjects are as follows :—

Crucifixion.

Resurrection—Ascension—Descent of the Holy Spirit.

Annunciation—Adoration of the Magi—Scourging of Christ.

In the Descent of the Holy Spirit the Blessed Virgin is placed in the centre. The date of these carvings is probably the fourteenth century.

The remainder of the afternoon was spent in seeing the *Allée Couverte*, which lies in a field on the west side of the railway, about a mile from Roscoff, in the direction of St. Pol de Léon. This monument has been much mutilated quite recently. Twelve years ago, when examined by the author of the present Report, it was far more complete. There was then a passage, 69 ft. long, with another passage or chamber, 20 ft. long, at right angles to one end. Several of the stones have been since removed, so that it now looks like three separate dolmens instead of a continuous *allée couverte*.

The last thing on the programme was the fig-tree in the garden of the Capuchin Convent at Roscoff. Although not, strictly speaking, an object of archæological interest, it was visited because it was considered one of the wonders of the place. The tree is remarkable on account of the great extent of ground it covers, the branches being propped up on forty-eight stone pillars, and spreading over a circular area of 80 ft. in diameter.

The train left Roscoff at 6.51 p.m., arriving at Morlaix at 8 p.m.

WEDNESDAY, 21ST.—EXCURSION No. 5.

The members left the Hôtel de Provence at 10 A.M., and after a drive of about eight miles south-west, reached St. Thégonnec. The country passed through, although not mountainous, is intersected in many places by steep ravines, giving the French engineers ample opportunity for displaying their skill in carrying the railway over these obstacles on lofty granite viaducts, and in planning the course of the road so that it descends into the hollows, and rises again out of them, at a uniform easy incline.

Church and Calvary of St. Thégonnec.—An hour or more was devoted to seeing the Church and Calvary of St. Thégonnec, though under somewhat unfavourable circumstances, as the wind blew a perfect hurricane, rendering sketching or photography an almost impossible task. The calvary, on the south side of the church, belongs to a class of Christian monument which seems to have attained its highest development in Brittany towards the end of the sixteenth or beginning of the seventeenth century. Many of the best examples have been illustrated and described in the earlier volumes of the *Archæologia Cambrensis*. Large photographs of them can be obtained from Messrs. Mansell and Co. of Oxford Street, London. The calvary of St. Thégonnec and most of the others are carved in Kersanton stone, which is a kind of serpentine, of a dark olive-green colour, procured from quarries near Brest. It is a fine-grained material, admirably adapted for sculpture on account of the beautifully smooth surface it is capable of taking when dressed with the chisel.

The art of the Breton calvaries is not particularly good, the proportion of the figures often being faulty; but the grouping and general conception are admirable. The details of the costumes, too, always repay a close examination. The chief interest, however, of these curious calvaries lies in their religious symbolism, which is thoroughly mediæval in character. The ideas of the Bible story that are to be found expressed in the illuminated pages of the early MSS., and which were afterwards popularised by such books as the *Speculum Humanæ Salvationis* and the *Billia Pauperum*, survived in Brittany down to the seventeenth century. The knowledge of these ideas was also further disseminated amongst the less educated classes by means of dramatic performances held with the sanction of the Church. It seems not unlikely then that the groups of sculptured figures on the Breton calvaries are reproductions in stone of the groups of actors who took part in the passion-plays of the period.

The calvary of St. Thégonnec has a rectangular base, 10 ft. 7 in. long by 4 ft. 7 in. wide, and 6 ft. high. On the west side of the pedestal is a niche containing an image of St. Thégonnec, who is represented with a small cart drawn by a pair of oxen, to indicate his being the patron saint of cattle. Below this figure is an altar

supported on a projecting bracket. On the top of the pedestal, going the whole way round, are a large number of figures arranged in groups, each portraying an episode from the Passion of Our Lord, after the ancient conventional fashion of the mediæval MSS., but with Breton costumes of the seventeenth century.

East Side.—Pilate washing his hands, an attendant holding a basin; three men holding scrolls; man holding scroll inscribed "Ecce Homo"; Christ giving the benediction; Christ being scourged (three figures); Christ bound, blindfolded (three figures).

North Side.—Christ crowned with thorns, and mocked (three figures); two men mocking (?).

South Side.—St. Veronica; Christ bearing the cross.

West Side.—Resurrection; Piéta (man with crown of thorns); entombment (six figures); Joseph of Arimathea swathing the body.

From the centre of the pedestal rises a lofty crucifix, the lower part of which is carved to look like the stem of a tree. It has a pair of brackets at each side, below the Crucifixion; the upper ones supporting two soldiers on horseback, and the lower ones St. Peter and another Saint. Underneath the Crucifixion are the Virgin and Child, and the date 1610. On each side of the tall, central, cross-shaft is a shorter cross with the Two Thieves.

The Church of St. Thégonnec is chiefly of the seventeenth century, and is a most debased specimen of Renaissance architecture. Over the south doorway is a statue of St. Thégonnec with his cart drawn by two oxen. In the interior is a very large oval holy water vessel of granite, with an inscription round the rim, giving the date 1721. A silver-gilt processional cross of considerable merit, of the same period and style as the Calvary, is preserved in the sacristy. The inside of the nave is adorned with several paintings of Scripture subjects on wood. At the south entrance to the churchyard is a triumphal arch of remarkable design, finished off at the top with numerous turret-like pinnacles. On the frieze above the gateway is the date 1587, with a representation of St. Thégonnec, and a donkey drawing a cart, and a cow. It has also a Breton inscription, the translation of which is,—*"Madame Marie de Bon-Secours, we pray thee promptly to accept our first ox; thou who intercedest for the male and female sinner."*

Adjoining the triumphal arch is an ossuary, dated 1677, inside which is a group of life-sized figures representing the entombment of the Saviour, executed in 1702.

Church and Calvary of Guimiliau.—After having had luncheon at St. Thégonnec, the party drove on to Guimiliau, five miles to the south-west, where the remainder of the day was spent in seeing the church and Calvary there.

The Calvary is situated on the south side of the church. The base, instead of being rectangular in plan, like the one at St. Thégonnec, is octagonal, with four buttresses projecting from alternate sides of the octagon. An archway is pierced through each of these

buttresses, and the one at the north-west corner has a flight of steps leading up to the top. The crucifix at Guimiliau is much lower than that at St. Thégonnec, and in addition to the statues on the top of the pedestal there is a frieze of subjects sculptured in high relief, running round the whole, just below the cornice. The subjects, which are taken from the early portion of the life of Christ and the Passion, are as follow—

On the Frieze below the Cornice, East Side.—Adoration of the Magi (date) 1588 ; Nativity ; Flight into Egypt.

North-East Corner.—St. Mark.

North Side.—Presentation in the Temple ; Disciples asleep in the Garden of Gethsemane (one asleep, with the heads of the other two resting on his lap, the bodies not being shown) ; Betrayal (Peter smiting off Malchus' ear).

North-West Corner.—St. John the Evangelist.

West Side.—Entry into Jerusalem ; black-letter inscription and date, 1581 (below is a figure of the patron saint) ; Last Supper.

South-West Corner.—St. Luke.

South Side.—Salutation ; Christ washing Disciples' feet ; Annunciation.

South-East Corner.—St. Matthew.

Figures on the Top of the Pedestal, East Side.—Christ bound and blindfolded ; Entombment ; group of three figures.

North-East Corner.—Pilate washing his hands.

North Side.—Christ bound.

North-West Corner.—Mockers ; Christ crowned with thorns.

West Side.—Piéta ; ; Catel Gollet.

South-West Corner.—St. Veronica.

South Side.—Christ carrying the cross.

South-East Corner.—Man on horseback.

The crucifix rises from the centre of the base, and has a single, projecting bracket supporting a figure on each side, below the Crucifixion.

The subject at the south-west corner of the Calvary is a very extraordinary one. The sculpture represents the nude figure of a woman being dragged down into the open mouth of Hell by three demons. This is "Catel Gollet" (Catherine the lost one) of the Breton legend. She was a young woman of dissolute life, who was condemned to the terrible doom shown on the sculpture for having concealed a mortal sin at confession.¹ Another instance of the same subject occurs on the Calvary at Plougastel, near Brest.

The chief feature of interest in the exterior of the church is the south porch, with an ossuary containing skull-boxes, on the west side of it. The porch is ornamented with a very archaic series of sculptures of scenes from the Old and New Testaments, executed in low relief in Kersanton stone. The style of the architecture is that of the Renaissance, but the feeling of the carving is thoroughly

¹ See R. Perrot in *Arch. Camb.*, 3rd Ser., vol. iv, p. 260.

Gothic. The figures are arranged in three rows, placed in the hollows of the moulding which runs round the arch and jambs. The following is a list of the subjects, beginning from the bottom of the jambs at each side, and ending at the keystone of the arch :—

West Jamb.—(Temptation of Adam and Eve), Eve; tree and serpent; Adam.

Woman; (blank space); man.

Eve nursing two children swathed like mummies, one in her arms, and the other in a cradle; (blank space); Adam digging with a very primitive form of spade.

Canopy; (blank space); canopy.

The offering of Cain; human head; the offering of Abel.

On a level with the Springing of Arch, West Side.—(Annunciation).

ANGEL

VS DÑI N

VNTIAVIT

MARIE ET

CONCEPIT

DE SPIRITV

SANCTO

Angel Gabriel
holding inscribed
scroll.

AVE GR

ATIA

PLENA

DÑS

TECVN

Arch-Moulding, West Side.—Nativity; Adoration of the Magi; Flight into Egypt; angel; infant Christ; angel.

Between this and the Keystone.—A row of four angels on each of the three mouldings.

East Jamb.—(Expulsion of Adam and Eve from Paradise). Adam; Eve; angel with drawn sword.

God speaking to Noah; (?); Noah and family in the ark.

Noah in the vineyard; the drunkenness of Noah.

On a level with the Spring of Arch, East Side:—

Flower in
vaso.

Angel Gabriel
holding scroll
inscribed.

ECCE ANG

ILLA DÑI F

IAT MIHI S

ECVNDVM

VERBVM TVVM. 1611.

Arch-Moulding, West Side.—Salutation; angel and shepherds; Presentation in the Temple.

Between this and the Keystone.—A row of five angels on each of the three mouldings.

Inside the porch, on the west side, is a frieze of sculpture, chiefly ornamental; but two of the plaques into which it is divided contain figure-sculpture,—one representing the casting out of an evil spirit, which is seen coming out of the top of the head of the possessed; and the other, the Creation, with Eve coming out of Adam's side. The date inscribed is 1606.

On the base of the ossuary, outside the porch, on the west side, are seven plaques of sculpture containing the following subjects:

East Side.—“Orante”; Entombment; Crucifixion.

South Side.—Adoration of the Magi; Christ bound; Salutation; Piéta.

The interior of the church is not nearly so interesting as the exterior, and does not call for any special remarks. There is a well-designed bell-gable at the west end of the church, combined with a tower.

Having finished the day's labours, the party returned to Morlaix by carriage, as they had come.

THURSDAY, 22ND.—EXCURSION No. 6.

The party left Morlaix by train, at 8.54 A.M., for Lannion (*via* Plouaret), arriving at 10.49 A.M. Accommodation was obtained at the Hôtel de l'Europe. A few old houses were seen when driving from the Railway Station to the Hotel; one in the Market Place, with an elaborately slated front, being decidedly out of the common.

Carriages were ready at 1 P.M. to convey the party to Perros Guirec, seven miles north. Some of the members walked up a steep hill, separated from the town of Lannion by a ravine, to examine the church of Brélévenez, joining the carriages further down the road. The church has a twelfth century apse at the east end, and a south porch of the same date. The holy water stoup, on the west side of the south door, inside, has the following inscription upon it in Lombardic capitals of the thirteenth century:

HĒ MĒSVA BLADI NŪ REQVIRITV

showing that it was originally a corn-measure used for collecting the ecclesiastical tithes.

Rosmapamon, Perros Guirec.—Immediately on arrival at Perros Guirec, the members drove to Rosmapamon, the beautiful country house of M. Ernest Rénan, who had some time previously expressed a wish that the party should not leave Brittany without paying him a visit. Prof. J. Rhys, the friend and guest of the illustrious author of the *Vie de Jésus*, made the following speech of introduction as soon as every one had assembled:

"M. Rénan,—I have the pleasure of presenting to you some ladies and gentlemen from Wales, leading representatives of our Cambrian Archæological Association. As to the nature of that body, it is sufficiently described by its name, and its objects are much the same as other archæological societies; but the field of its labours has been hitherto confined to the Principality of Wales and the Marches. There is, however, one respect in which our Association differs from most others of a kindred nature, in that it represents a whole nation,—the little nation of the Kymry. Of course I do not mean to say that the Kymry are all archæologists either by birth or training; nor, indeed, can all of us present here claim to be archæologists. For instance, to speak freely, I feel that I myself am a charlatan; a hanger-on, so to say; merely clinging to the skirts of the Muse of archæology. But when I heard that

the Association intended coming over to Brittany I was delighted. I knew there was room here for various kinds of research; that if I could make nothing of your wondrous dolmens and menhirs, or your cromlechs and Carnac Alignments, I knew I could amuse myself experimenting on the phonology of the Breton language, and comparing the habits and customs of your nation with ours. In fact, I expected at any rate we should find things to remind us of home, and that we were among a people of the same blood as ourselves. Now that I have been here for some days, I have ascertained that this feeling has been shared by all of us, and you know that as soon as a Celt experiences a feeling of gratification, he is not happy until he can give it expression. But how were we to express our feelings to the Breton people? This was a difficulty of the same nature as that which troubled the gentleman who wished all the fair sex had but one head that he might kiss them all at once. But we found that the next thing to surmounting our difficulty was to unbosom ourselves, with his kind permission, to one Breton great enough and sympathetic enough to be the representative of the Breton people. Of course he might be the best known author in France, and even one of the most conspicuous figures within the horizon of modern literature; but he must, for our purpose, be in sympathy with and representative of the Armorican Celts. And once that thought had flashed across our minds, our course was clear; there was no room left for second thoughts as to who that was. So here we are."

M. Renan's words in reply were:—

"Mesdames et Messieurs,—Je devrais vous remercier en breton des paroles si aimables qui vient de dire M. Rhys. Mais il y a quarante cents ans que nous sommes séparés; nos dialectes ont eu le temps de diverger beaucoup; nous aurions peut-être quelque peine à nous entendre. Et en anglais...Voilà une de mes hontes. De notre temps, on ne nous apprenait que le latin. Je lis l'anglais, mais je le comprends mal à l'audition, et je ne le parle pas. La faute en est un peu à ma femme, qui sait assez bien l'anglais, et m'a servi d'interprète dans les nombreuses occasions où j'ai eu besoin de votre belle langue. Oui, votre visite si cordiale me touche profondément le cœur. J'y vois une preuve de la sympathie qui, malgré la distance et la diversité des aventures historiques, unit les deux groupes bretons. Permettez au professeur d'hébreu un souvenir biblique: '*Ecce quam bonum et quam jucundum habitare fratres in unum!*' Quand j'allai à Londres, il y a quelques années, j'eus l'honneur de voir M. Tennyson, qui me conta l'anecdote suivante. Faisant justement le voyage que vous faites, il passa la nuit à Lannion, d'où vous venez. Avant de partir, il demanda le compte à son hôte, qui lui répondit: 'Oh, non, monsieur! N'est-ce pas vous qui avez chanté notre Roi Arthur?' Cette hôtesse était évidemment lettrée. Notre peuple n'a plus guère de ces souvenirs littéraires. Mais quand nos marins vont à Cardif, ils comprennent bien vos compatriotes, et sont bien compris d'eux. M. Rhys, depuis

quelques jours, cause avec tous nos braves gens. Il ne perd pas un mot de ce qu'ils disent ; eux-mêmes, avec quelques explications, le suivent très bien. Cela n'est pas surprenant. Les habitants de ces contrées, surtout du Goëlo (la *Golovia*), viennent du Cardigan. Le chef de leur émigration, qui eut lieu vers l'an 500, était Fragan. Tous les pauvres gens qui portent ici le nom de Renan viennent du Goëlo. M. Rhys est du Cardigan. Nous sommes sûrement congénères. [M. Rhys et M. Renan se serrent la main avec effusion.] Je me suis souvent dit que, si les orages que traverse en notre siècle notre pauvre pays de France me forçaient à chercher un asile en Angleterre (cela n'est pas probable ; je suis vieux ; et puis ce cher pays a la vie dure ; il ne faut pas s'émouvoir à chaque crise qu'il traverse), je me prévaudrais, ne fût-ce que pour amuser un peu le public, de la vieille loi d'Edouard le Confesseur : '*Qui de Britannia Minori veniunt recipi debent tanquam probi cives regni hujus, quoniam exierunt quondam de corpore regni hujus.*' On se souvenait alors de la vieille histoire. Nous n'avons pas, du reste, beaucoup changé. Nous sommes une race obstinée, toujours en arrière du temps. Même, quand en apparence nous passons du blanc au noir, nous restons au fond toujours les mêmes. Nos vieux saints étaient très entêtés. Ces bons vieux saints de Bretagne, tous d'origine galloise ou irlandaise, sont ma grande dévotion. Je n'aime pas beaucoup les saints modernes, je l'avoue ; ils sont trop intolérants. Vous savez quel curieux phénomène historique présente notre ancienne hagiographie bretonne du vi^e, du vii^e, du viii^e siècle. Dans une seule paroisse, quelquefois des dizaines de chapelles portent toutes le nom d'un saint absolument inconnu dans le reste du monde. Ces saints portent tous de beaux noms gallois ou irlandais, et sont contemporains des siècles de l'émigration. Vous connaissez mon patron saint Renan, sous sa vraie forme *Ronan* (Locronan, les eaux de Saint-Renan, etc.). C'était un Irlandais, un grand original. J'ai vu, dans une église de ces parages, un autel de saint Cadoc, avec son titre *Prince du Glamorgan*. [M. Quellien rappelle à M. Renan que Saint-Cadoc est aux environs de Plestin.] Eh bien ! ces vénérables saints vont chaque jour se perdant. Le clergé moderne ne les aime pas ; on leur dit la messe une fois par an dans leur chapelle, mais on n'est pas fâché quand leur chapelle et leur légende disparaissent. Le clergé sent d'instinct que ces saints d'un autre monde étaient un peu hérétiques ou schismatiques ; en tous cas, ils n'ont jamais été canonisés par le Pape. Voici, d'après ce que l'on m'a conté, ce qui s'est passé, ici tout près, il y a quelques années. Il y avait une petite chapelle dédiée à saint Beuzec. C'est, je pense, le vieux nom de Budoc. [M. Rhys fait un signe d'assentiment.] Sa statue de pierre étant devenue à peu près informe, le curé fit une quête pour la renoueler. Cela produisit une quarantaine de francs, avec lesquels le curé acheta, chez les imagiers de la rue Saint-Sulpice, une vierge de Lourdes, qu'il substitua habilement à la statue décrépite. Voilà comment on supprime un saint, pour le remplacer par l'effigie d'un triste miracle moderne. Au ciel, nous le savons, saint Beuzec est

inattaquable. Mais sur la terre que de dangers courent ces vieux saints ! Quelques bonnes femmes savent encore leurs légendes, que le curé feint d'ignorer ; il importe au plus vite de les recueillir. Vous voyez combien nous avons de traits d'union les uns avec les autres. Les différences ne sont pas grandes. Vous êtes protestants, nous sommes catholiques. Oh ! que voilà une différence secondaire : protestants et catholiques ne sont-ils pas également près de Dieu quand ils pratiquent la religion du cœur ? J'ai coutume de dire que, selon beaucoup d'analogies, les populations bretonnes de France auraient dû devenir protestantes comme celles d'Angleterre. Le sentiment religieux chez ces peuples est très profond, très individuel, très détaché des formes et des livres. Renée de France, la fille d'Anne de Bretagne, fut le plus ferme appui de Calvin. La puissance de Rome, en ces parages, s'est faite par les concordats français, qui ont eu pour résultat que, depuis des siècles, il n'y a pas eu dans les pays bretons un seul évêque parlant breton.

"Vous êtes bons Anglais, nous sommes bons Français : deux belles traditions civilisatrices ! Ah ! par exemple, un haut devoir nous incombe aux uns et aux autres. C'est de maintenir en bonne amitié les deux grandes nations entre lesquelles nous sommes partagés, et dont l'action commune, la rivalité, si l'on veut, est si nécessaire au bien de la civilisation. C'est si bête de se haïr ! En travaillant à la paix, nous travaillerons véritablement à une œuvre celtique. Nous sommes une race sympathique, et voilà pourquoi le monde nous écoute volontiers.

"Je voudrais vous expliquer mes vues sur l'ethnographie générale de la France et du Royaume-Uni. Selon moi, la proportion des éléments celtiques et germaniques y est à peu près la même. Mais je vous ai déjà trop retenus par mon bavardage. Vous avez hâte d'aller faire votre dévotion à Notre Dame de la Clarté (*an itron Varia Sclerder*) et à saint Guirec. Je souhaite que vous voyiez son petit *naos* à une heure de haute mer. Vous sera là en pleine paganism. Il n'y a pas un endroit au monde où l'on puisse mieux se figurer ce qu'était un petit sanctuaire grec, aux temps homériques, avant que les Grecs eussent commencé à bâtir et sculpter. Je veux, du reste, vous y accompagner. Merci de ce beau jour ! Nous dirons aux Bretons que vous avez été contents d'eux. Nous garderons, je vous assure, de votre passage parmi nous un bien cher souvenir."

At the conclusion of M. Renan's address, which was received with great enthusiasm, three cheers were given by the Welshmen in true British fashion, much to the astonishment of an old servant of Rosmapamon, who, being used to the calm seclusion of the neighbourhood, had never experienced anything like it before, and fled in utter dismay to the nearest place of safety.

The members were hospitably entertained to afternoon tea at Rosmapamon, and before leaving the Ven. Archdeacon Thomas delivered the following speech :—

"M. Renan,—It is my privilege to offer, in the name of the Cam-

brian Archæological Association, our cordial thanks to Madame Renan and yourself for the hospitable reception you have given to us in this far-away corner of Lesser Britain; and especially to you, Sir, for your excellent and sympathetic allocution. We came as strangers,—you have welcomed us as brothers in language and blood; you have carried us back, in thought, to the days of the one common home in Wales, and have described in eloquent language that early emigration to which you have been pleased to attribute not a few of your characteristic features of to-day. You have touched respectfully on those venerable Saints who followed, if they did not lead, the fortunes of their countrymen, and brought with them into Armorica the language and the religion of their old home. But there is another occasion to which I may well allude in reciprocating your expressions of good will. We, too, are indebted to the Saints of Armorica, and that more deeply than is at first sight apparent; for in one generation, Germanus of Auxerre and Bleiddyn of Troyes came over to our aid in the Pelagian controversy; in another, SS. Padarn and Cadvan and Tydecho and Mael and Julien, and many others, came to evangelise the coasts of Ceredigion, Meirion, and Powys; a time when, of all others, Christians in Wales and in Armorica realised that apostrophe of the Psalmist, which you have yourself quoted, ‘Ecce quam bonum et quam jucundum habitare fratres in unum.’ As to those later changes to which you have referred, I think the divergence of our respective courses has been mainly due to this, that we in the elder Britain were privileged with a translation of the Holy Scriptures into our own tongue, and with bishops and pastors who taught us in our native language the wonderful works of God. And if, in these later days, we in Wales are sorely divided in religious opinion, and taught to envy your Breton unanimity, neither of us would, perhaps, be willing to change places with the other, and both of us can join in the hope that some day our ignorance and discord will be laid aside, and once more be seen ‘habitare fratres in unum.’ But time is speeding on, and speeding very pleasantly. Our ten days’ visit is drawing to a close. This is our last excursion, and it brings us very appropriately into the heart of that district of La Petite Bretagne which claims in friendly rivalry with our own to have been the home of Arthur and the cradle of Romance. To-morrow we must turn homewards, and we shall carry with us pleasant reminiscences of what we have seen and heard, and of the kindly welcome and genial hospitality with which we have been received both here and elsewhere.”

M. Renan having kindly consented to accompany the party during the rest of the day’s excursion, the carriages took the road to Ploumanac’h.

Perros Guirec Church.—Passing through the village of Perros Guirec, a halt was made at the church, which it is much to be regretted time did not allow to be examined as thoroughly as it deserved, as it is one of the most interesting buildings in this part of

Brittany. It is Romanesque in style, with some late insertions. The south doorway is of the twelfth century, bearing a great resemblance to those massive Norman porches which are of not unfrequent occurrence in England. The arch-mouldings are plain, square steps recessed one behind the other, and the doorway is spanned by a large lintel-stone. In the tympanum above is a piece of sculpture representing Christ in glory, enthroned, and giving the benediction, within a pelleted aureole, having the eagle of St. John on the right, and the lion of St. Mark on the left. The abacus-moulding is ornamented with conventional foliage. There are three nook-shafts with sculptured capitals in the angles of each jamb. The subjects on the capitals are as follow, beginning from the right and going towards the left:—

West Side.—(1.) Warrior, with kite-shaped shield, piercing a dragon with his spear; behind him an attendant knight armed with sword.

(2.) Beast swallowing man; beast with human head in its mouth.

(3.) Man holding open book; bishop with book and crozier.

East Side.—(1.) St. Peter holding key; man with book.

(2.) Minstrel playing a stringed instrument with a bow; dancing woman with long hanging sleeves, standing on her head, with feet up in the air.

(3.) Bird with its beak against man's ear; two lions with their necks twisted together.

Those who are familiar with Norman sculpture in England will at once recognise the similarity of the subjects occurring here with those found in churches on the other side of the Channel.¹ The tower is built of red granite. It has a domed top, and a beautiful west doorway filled in with open geometrical tracery resting on a central pillar.

The interior of the nave is Romanesque in style, having north and south aisles separated from it by arcades of six round arches springing from cylindrical pillars with carved capitals. The subjects are somewhat obscure, and time did not permit them to be examined at leisure. One of the capitals on the south side has upon it the well known Christian symbol of a pair of doves drinking from a vase. Near the west doorway is a carved granite font, or holy water vessel, of quaint design, supported by three grotesque figures of men, with their arms grasping the bowl.

Church of Notre Dame de la Clarté.—A drive of two miles along a hilly road, with magnificent views of the sea the whole way, brought the party to the Church of Notre Dame de la Clarté, situated on high ground overlooking Ploumanac'h. The church is not a particularly interesting one. It is of the fifteenth century, and built of red granite. The tower, surmounted by a spire, instead of having its sides parallel to those of the rest of the building, as is usually the case, is placed diagonally with regard to it in plan. There are

¹ See J. R. Allen's *Christian Symbolism in Great Britain and Ireland*.

sculptured panels over the principal doorway, representing the Annunciation and the Piéta.

M. Renan here kindly submitted to have his photograph taken by Messrs. Franklen and Banks. The result is given on the accompanying Plate.

From the hill on which the church stands an extensive tract of country lying along the sea-coast was to be seen strewn in all directions with huge boulders of red granite, piled up one above the other, as on Dartmoor; the whole aspect of the landscape being exceedingly sombre and melancholy, quite different from the cheerful beauty of the scenery round Perros Guirec. The village of Ploumanac'h lay below, close to the sea.

Shrine of St. Guirec at Ploumanac'h.—Descending the hill from the Church of Nôtre Dame de la Clarté, the members soon found themselves in the midst of an extraordinary jumble of rocks and houses mixed together indiscriminately,¹ just beyond which, on the edge of a sandy bay, was the little Chapel and Shrine of St. Guirec. The Shrine is built on a granite rock which is almost surrounded by the sea at high tide, and is protected by a rectangular platform of rubble stones, intended to form a rude sort of breakwater. The top of this rock is 5 ft. above the level of the sands. The Shrine itself is a structure supported on four round columns with Romanesque capitals. The top is covered over with a barrel-vault in the shape of a pointed Gothic arch. The back is entirely closed in by a wall 1 ft. 4 in. thick: but the whole of the front and the lower parts of the two sides are open. The vaulted top is supported on flat slabs of stone resting on the tops of the columns. The slab in front acts as a tie to prevent the arch spreading. The Shrine is not so high or so wide at the back as it is in front, so that it presents an appearance not unlike a boat cut in half, and placed end upwards. The dimensions are as follow: height in front, 8 ft. 3 in.; height at back, 7 ft. 6 in.; height to springing of arch, 4 ft.; breadth in front, 5 ft. 9 in.; breadth at back, 4 ft. 6 in.; width at sides, 5 ft. The image of St. Guirec is made of carved wood painted, representing him in the costume of a bishop with a mitre. It is 3 ft. 1 in. high, 1 ft. wide, and 5 ins. thick, supported on a stone bracket projecting from the wall at the back of the Shrine, on the inside, at a level of 2 ft. 6 in. above the rock.

Mr. H. R. Robertson gives the following account of the miraculous property attributed to the image, in an article describing a tour "Through the Côtes du Nord", in the *English Illustrated Magazine* for 1886:

¹ "The immense masses of granite that lie scattered about in every direction are frequently grotesque in form, suggesting squatting toads of gigantic proportion: indeed, the whole place impressed me as being about the most uncanny spot I had ever set eyes on. The cottages of the inhabitants that are dotted about are so dwarfed by contrast with the monstrous rocks amongst which they are situated as to look like the toy-houses of children."—*English Illustrated Magazine* for 1886, p. 179, "Through the Côtes du Nord", by H. R. Robertson.

"There is a peculiar virtue traditionally ascribed to this particular image, which has made it renowned far and wide. It is currently believed by the peasantry that a young woman desirous of being married may secure the beneficent assistance of the Saint by the act of sticking a pin into this wooden figure. Some go so far as to say that she is sure to get a husband within a twelvemonth. Though, of course, each of the young ladies of the neighbourhood strenuously denies ever having performed this rite, yet the surface of the figure has everywhere as many small holes as a sieve. There are, however, very few pins to be seen sticking there, it being the custom of small boys to appropriate them when the damsels have retired. I could not learn at all why St. Guirec was thus invoked, nor what was the origin of the superstition. A similar practice is alluded to by Horace Walpole, in his notes to the *Memoirs of Lord Chesterfield*, as having been in vogue at one time among our own people. It was an effigy of the much-married King Henry VIII, in the Tower, that was thus treated; and Archbishop Secker, on receiving a mock-modest letter on the subject from George Augustus Selwyn, 'desired Lord Granby, Master of the Ordnance, to see the stone of offence taken away, which was done.'

"When making my sketch, I was just under the shelter of some rocks that hid me from the path to the village. Two young women sauntered slowly up to the Shrine or Grotto as they call it; but one of them happening to catch sight of me, they both precipitately retreated. I had to manoeuvre by ostensibly retiring from the bay, and then it was only by returning as much as possible under cover of the rocks that I was enabled to see the rite actually performed."

The Shrine of St. Guirec was the last object visited, and Lannion was reached at 7 P.M.

After dinner the Venerable Archdeacon Thomas proposed a vote of thanks to the Honorary Secretary of the Meeting for making the necessary arrangements for the different excursions, and to Messrs. Thomas Cook and Sons' Agent, M. Dossé, for the admirable way in which these arrangements had been carried out.

The vote having been passed, several toasts were drunk, including those of the Chairman of Committee, the General Secretaries, the Draughtsman of the Association, and the Ladies, thus bringing to a conclusion one of the most successful gatherings of recent years.

FRIDAY, 23RD.

JOURNEY BY RAIL FROM LANNION TO ST. MALO.

The party left Lannion by train at 9.10 A.M., and proceeding *vid* Plouaret and Lamballe, arrived at St. Malo at 3.45 P.M. The steamer left at 5 P.M., reaching Southampton early on Saturday morning.
